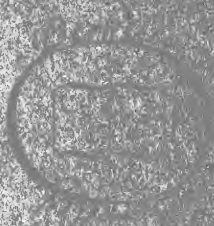
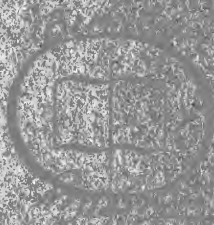
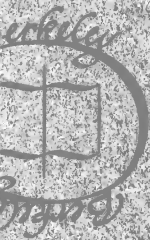
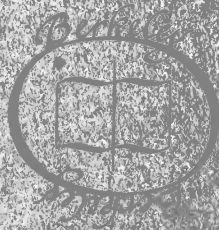


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GRAMMAR

OF THE

CHALDEE LANGUAGE,

AS CONTAINED IN THE

BIBLE AND THE TARGUMS.

BY  
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TRANSLATED FROM THE GERMAN

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LOAN STACK  
GIFT

## P R E F A C E .

As a practical grammar of the Chaldee language, that of Dr. Winer is undoubtedly the best which can be placed in the hands of the student. The first edition of this work was published in 1824 ; and it is this, for substance, which was translated by Mr. Riggs, and printed at Andover in 1832. The grammar here offered to the public, which appeared in Germany in 1842, has undergone a complete revision, and may be considered as essentially a new production. In the interval between the two editions, the most important works of Gesenius in Hebrew and Chaldee literature, those also of Ewald, Fürst and others, have made their appearance ; and the materials for a scientific treatment of Chaldee grammar have thus been rendered far more complete than at any former period. All that is truly valuable, and at the same time pertinent to the subject, which the labors of these distinguished scholars have produced, the author has faithfully appropriated in this new edition ; while he has added to them the results of his own maturer and more extended studies, in this department of philology, since the publication of his first more elementary treatise. The introduction, on the subject of the Chaldee language and literature, will be found to be almost entirely new ; the various topics successively introduced are discussed with far greater fulness and precision ; the survey, both of the general facts and of the more infrequent phenomena of the language, is more minute, and authenticated by a much greater variety of references and examples ; while the Syntax, which was almost wholly wanting in the first edition, has here been re-written, and brought at least to as perfect a state, as the same division of Hebrew grammar in the ablest works which treat of that language.

In preparing this work for the public, the writer has confined himself in the main to the mere task of translation. An occasional, unimportant remark has been inserted in the body of the grammar, and a few supplementary pages have been added at the end ; but further than this no change has been attempted ; and the only responsibility, therefore, which he assumes is that of having endeavored to furnish a correct representation of the original. The Chaldee portions of the work have been set up directly from the printed text of Winer, without transcription ; and if they are found

to be conformed to the text itself, it is hoped that the translator will be considered as having discharged his duty in this respect. It is deemed the more important to make this remark, because the original German work does not appear to have had the benefit of that careful revision in passing through the press, which a scholar like Winer would have bestowed upon it, had he charged himself with this labor; and hence some negligences may present themselves on a closer study of the grammar (though not a few such have been removed), which would naturally enough escape attention in the mere act of proof reading. It is impossible that they should be such as to occasion the student any practical inconvenience. It is not often that such a multitude of references both to biblical passages and to various literary and critical works, occur crowded together within the same compass, as will be found in the following pages. Perfect accuracy in every one of these instances is of course unattainable. The translator has experienced an occasional disappointment in attempting to trace some of these references; and it is possible that the reader may experience the same. A few errors of this kind, which happened to be observed, have been corrected; but it was not supposed to be necessary, even had the means for this purpose within reach rendered it practicable, to subject this part of the work to a complete revision. Some peculiarities in the mode of printing the Chaldee will be remarked by the reader. The *Daghesh lene* is universally omitted in the *aspirates*; except in the Paradigms of verbs and nouns, where (though omitted there likewise in the original) it was thought best to insert it, as a matter of convenience to the learner. This, though not usual in books printed in this country, is very common in works from the German press; and to the student who has been trained to habits of correct pronunciation in Hebrew, it cannot possibly give rise to any embarrassment. It will be noticed also that a few words are now and then written without the vowel-signs, for the most part in cases where the same words are repeated, or where the point which they illustrate, lies in the form of the word rather than its vocalization. It will be understood, when such examples occur, that they are the result of design, not an accident or oversight.

No Chrestomathy, or Vocabulary accompanies the present grammar. The author of it has here treated indeed of the Chaldee language in all its extent;\* and has furnished the materials for

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\* I should except the Rabbinic or Talmudic, which is a species of Chaldee,

extending the study of it to all the remains of the Chaldee literature which have come down to us. It was supposed, however, that the object of most students in wishing to gain an acquaintance with this dialect would be to enable them to read the Chaldee portions of the Bible; and that for this purpose an extended and expensive apparatus would not be necessary. A reprint of the biblical Chaldee would certainly be useless, as every Hebrew Bible contains it; and the provision which Gesenius has made in the later editions of his *Lexicon* for the Chaldee words in *Ezra* and *Daniel*, does away with the necessity for a separate Glossary. The grammatical forms of these words, it is true, a general *Lexicon* like his does not discriminate; and the student at first, unless he has the guidance of a teacher, may experience some difficulty in referring them to their proper classification. For the greater convenience of such as may wish to prosecute the study by themselves, a few pages, containing something like an analytical key to the Chaldee portions of the Bible, may be added hereafter as an accompaniment to the present grammar.

It may be proper to say, that the more immediate object which I have had in view in the publication of this work, was the accommodation of some of my own pupils who had expressed a desire to attend to the study of the Chaldee. It is hoped, however, that the circle of its usefulness may be extended yet more widely, and that a want of the theological public may be supplied by it, at present not otherwise provided for. A portion of the Word of God has been written in the Chaldee language; and no one can have access to the entire, original Scriptures without an acquaintance with it. The labor of making this acquisition is not great, after the student has already laid a foundation for it in a knowledge of the Hebrew. The advantages which he may expect to realize from such study, are many and important. An extended enumeration of them it would be impossible to offer here. Some of them are well stated in the following remarks of a distinguished biblical scholar,\* to whom the writer acknowledges himself indebted, in common with so many others in our country, for his first instruction and impulse in sacred studies.

“First, a knowledge of the Chaldee is highly important in aiding the student more fully to understand the Hebrew. The basis

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the idioms of which as distinguished from those of the Chaldee properly so called, Dr. Winer does not profess to exhibit in the present work.

\* The Rev. Prof. STUART of Andover, in a Preface written by him for the first edition of this grammar, to which reference has already been made.

of the Hebrew and Chaldee,\*in common with others of the Semitic languages, is well known by every good oriental scholar to be one and the same. The genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the following grammar, in order to be fully satisfied of the correctness of this statement. And if correct, then it is obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Again, the most important ancient helps extant, for illustrating the meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament), are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. Being of substantially the same idiom with the Hebrew, they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. We may reasonably have a confidence in such ancient Chaldee translators that they, at least for the most part, rightly understood their original. Finally, several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, therefore, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language."

It may be added, that in all probability the vernacular language of the writers of the New Testament was the Chaldee, or a dialect very similar to it; and consequently that its idioms and modes of thought must have had an important influence upon the manner in which they employed the Greek language. Not a few of those peculiarities which distinguish the Greek of the New Testament, are decidedly Aramaean rather than Hebrew; and hence without a knowledge of the Chaldee, we should be wanting in some of the means necessary for enabling us to interpret critically even the Gospels and the writings of the Apostles.

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*Newton Theol. Institution,* }  
*June 21, 1845.* }



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# INTRODUCTION.

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## THE CHALDEE LANGUAGE AND LITERATURE.

1. THE term *Chaldee* is applied to that Semitic dialect, in which certain sections of the Old Testament and the Targums,<sup>1</sup> so called, are written. These Targums are translations and paraphrases of books of the Old Testament made by Jews, which belong to very different ages, and which, in reference to their linguistic and exegetical character, exhibit an important diversity. With this idiom connects itself the Talmudic dialect, as do also the few remains of the language of the Jews prevalent in Palestine in the time of Christ, and which are preserved in the New Testament, and in Josephus. The dialect of the Egyptian-Aramaean monuments, that have been recently discovered, is likewise a species of Chaldee.

With reference to their *linguistic* character, which alone claims our attention here, the above remains of the Chaldee may be divided into three classes. This dialect appears in its purest state, i. e. in its most peculiar and independent form, in the *Targum of Onkelos* on the Pentateuch, which is, at the same time, the oldest of these Targums. (See Winer's *Diss. de Onkeloso ejusque paraphrasi Chald.* Lips. 1819. 4. S. D. Luzzatto *de Onkel. Chald. Pentateuchi versione.* Vienn. 1830. 8.) The biblical Chaldee occupies the second place. As regards its lexical properties, it is not inferior, indeed, to the preceding; but in respect to orthography and grammar, it stands somewhat lower. (See J. F. Hirt *de Chaldaismo*

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<sup>1</sup> See Appendix, No. I.—TR.

Cph. Helvici tractat. de Chaldaicis biblior. paraphrasib. Giess. 1612. 4. Carpzov., *Critica sacra* V. T. p. 431 sq. That which the more recent works on Introduction to the Old Testament contain, is to a great extent traditionary material, derived from these writings.

biblico. Jen. 1751. 4.) Various peculiarities of the Hebrew occur intermixed with it, as, e. g. the art. ה, the plural ending ם, the conjugations *Hiphil* and *Hophal*, and the writing of ה instead of ח. Finally, the other Targums, among which that of Jonathan ben Uziel on the Prophets approaches nearest to that of Onkelos, are written in a language which is not only freely interspersed with foreign words, but presents also many peculiar formations (e. g. נ as praeformative of the Infinitive of Paël, Ithpeal and Ithpaal), some of which show an affinity to the Syriac or the Rabbinic, (as נ for the third person Future, the prefixed syllable נַ in the Passives), while others of them arise from contractions (as in the numerals). What Eichhorn (Einl. ins A. T. II, p. 6 sq. p. 90 sq.) remarks respecting these peculiarities, is not sufficiently complete; they deserve to be collected separately and made a subject of more extended notice. We have special, linguistic investigations only upon Pseudo-Jonathan on the Pentateuch and upon the Targum on the Proverbs; these have been constantly used in the sequel of the present work. Comp. J. H. Petermann de duab. Pentateuchi paraphrasib. Chald. Berol. 1829. 8. P. I, p. 64 sq. Dathe de ratione consensus vers. Chald. et Syr. Proverb. Lips. 1764. 4. (Opusc. p. 109 sq.)

The relation of the Talmudic dialect to the language of the Paraphrases, cannot be more closely investigated here; we remark only that there prevails an important difference between the idiom of the Mishna and that of the two Gemara.<sup>1</sup> The former is, lexically considered, a species of new Hebrew, but in its grammatical structure discovers the infusion of a strong Aramaean influence. Comp. especially Hartmann, Thesauri linguae Hebr. e Mishna augendi P. I. p. 9 sq. Besides, see J. E. Faber, Anmerk. z. Erlernung des Talmud. und Rabbin. Gött. 1770. 8. M. J. Landau, Geist und Sprache der Hebräer nach dem Tempelbaue. Prag. 1822. 8.

On the popular language of the Jews, current in Palestine in the time of Christ, see particularly Pfannkuche in Eichhorn's Biblioth. der bibl. Literatur VIII. 365 sq<sup>2</sup>. Comp. Winer's Bibl. Rw. II, 587 sq. (648 ?) This has usually been called the *Syro-Chaldaic* dialect,<sup>3</sup> and it is the same language which the Jews at that

<sup>1</sup> See Appendix, No. II.—Tr.

<sup>2</sup> This article has been translated by Dr. Robinson in the Bibl. Repository, Vol. I. p. 317 sq.—Tr.

<sup>3</sup> The appellation was first derived from Hieron. contra Pelag. 3. 1, where it is said that the original of Matthew's Gospel was written *Chaldaico-Syroque sermone*. A view of this idiom is given by Gesenius in Ersch and Gruber's Encyclop. I. XVI. 110.

time employed in their writings, as is shown by the fact (aside from the apocryphal books which originated in Palestine<sup>1</sup>) that Josephus wrote his work on the Jewish War in this language (De bello Jud. Praef. § 1.) It is called, in the New Testament, *Hebrew*, but in the Talmud, *Syriac* or *Aramaean*. Comp. R.w. II, 587. (648 ?) Anm. From the few remains of it extant, we could not infer with certainty a difference between this idiom and the language of the Paraphrases (Fürst p. 5). In Mark 15: 34, a well known passage of the Psalms is represented as cited by Jesus exactly in the language of the Paraphrases.

The *Egyptian-Aramaean* dialect is found upon some monuments belonging to Egypt, which proceeded for the most part from Jews resident in that country. They are the inscription of Carpentras and some papyrus rolls in the possession of the Museum at Turin and of the count de Blacas; comp. Beer, *Inscriptiones ex papyri vett. Semit. quotquot in Aegypto reperti sunt*, etc. Lips. 1833. 4. P. I. Gesen., *Monumenta Phoenic.* I. 226 sq. The language is Aramaean, yet more allied to the Chaldee than the Syriac. The Inscriptions de Blacas, indeed, incline strongly towards the Hebrew, as much as the Chaldee sections of the Bible. As peculiar appears here *וַי* for *וַי*.

2. It is obvious, on the slightest inspection, that the Chaldee, as it exists at present, sustains a very close relation to the *Syriac*, both lexically and grammatically. It possesses, in common with it, all its essential characteristics, but differs from it again in its details, so far as to maintain a certain individuality of its own. These deviations, however, are grammatical rather than lexical, and affect chiefly the vocalization, in which respect the Chaldee resembles the Phoenician and the Hebrew.

On this relation of the Chaldee to the Syriac, see Aurivillius de lingua Aramaea, in his *Dissertatt.* ed. Michaelis, p. 104 sq.

<sup>1</sup> Jerome terms the language of his original text of the apocrypha sometimes *Hebrew*, sometimes *Chaldee*. This is to be referred, perhaps, to the fact, that some of these compositions connected themselves more decidedly with the ancient Hebrew, while others of them were written in the current language of the people. Yet the two expressions might possibly be synonymous, as a comparison of the passages *Commentar. in Matth. Lib. 2* (on 12, 13) and *Contra Pelag. 3. 1.* renders probable.

A comprehensive survey of the lexical character of the Chaldee would be inappropriate here. Its agreement with the Syriac in reference to the sounds of consonants in such words as belong to the Chaldee in common with the Hebrew, is the only point which need be here remarked. As in this respect the Syriac bears, in general, the character of a flat language, so also in Chaldee **ד** and **ת** often appear in the place of **ז** and **ש**; e. g. **דָּבַח** *to sacrifice*, **זָהָב** *gold*, **דָּרַע** *seed*, **אָזְדָן** *ear*, for **אָזָן**, **דִּי** or **דִּי** as relat. from **זֶה**, **תִּבְרַח** *to break in pieces*, **תִּיֹר** *steer*, **לִיֹת** *lion* (Hebr. לִישׁ), **תִּיֹרָה** *new*, for **תִּדְשׁ**, and **ט** instead of **צ**, e. g. **טִיֹר** *rock*, **עֲצָא** *counsel*. Less frequently is **ש** changed into **ט**, and **צ** into **ע**, e. g. **קָטַר** *to bind*, for **קָשַׁר**, **אַרְע** *earth*, for **אָרֶץ**. That the *literae unius organi* are interchanged, scarcely needs to be remarked; e. g. **כְּבָרִית** *brimstone*, **קִיבַע** *helmet*, **כִּנָּס** *to collect*, **זַעִיר**, **וְחֶבֶל** *small*.

The Chaldee shares with the Syriac, *grammatically*, the following properties: 1. The forms of the words are in general pronounced with fewer vowels than in Hebrew, and consequently the consonants predominate here in the grammatical structure; e. g. **קָטַר**, **מִלְכָּה**, **קָטִיר**. 2. The *Stat. emphat.* instead of the article employed in Hebrew and Arabic. 3. The **ד** as sign of the Gen. and the **ל** as sign of the Accus. as well as **דִּי** as the sign of relation. 4. The termination **-ין** for the *Plur.* of the *Masc.* 5. The distinction of the third *Plur. Praet.* in the *Masc.* and *Fem.* 6. The formation of Reflexives and Passives by the prefixed syllable **אַת**. 7. The formation of the third conjugation in such a form as **אַתְקַטֵּל**. 8. The use of Imperatives Passive. 9. Double Participles in the Actives of the second and third conjugation. 10. The formation of a special Tense by the use of the Partic. in connection with pronouns. 11. The preference of **א** instead of **ה** at the end of words; e. g. **מִלְכָּא** *queen*, and the interchange arising thence of verbs **לֵא** and **לִיֹא**. 12. The pleonastic use of the suffixes before the Genitive. 13. The use of the third Plur. of the Actives in a Passive signification. 14. The formation of an adjective personal pronoun by means of **דִּיֹל** with a suffix; e. g. **דִּיֹלִי** *meus*, **דִּיֹלְךָ** *tuus*.

On the peculiarities of the Chaldee which distinguish it from the Syriac (with a nearer approach, sometimes, to the Hebrew), see Fr. Dietrich *de sermonis Chald. proprietate*. Lips. 1839. 8. Briefly considered, they are principally the following: 1. A preference for clearer vowels, since *a* is often employed instead of the Syr. and



Hebr. *o*; e. g. כָּחַב Syr. ܟܠܒ, אָלְהָא Syr. ܐܠܗܐ, Hebr. אֱלֹהִים, עֲלָם Hebr. עוֹלָם, אָנֹשׁ Hebr. אֲנוּשׁ, קָל Hebr. קוֹל, קָרָא ; besides, *a* is used in Chaldee instead of the Syriac *u*, in the termination of the Infin. out of Peal; also often *i*, where in Syriac *u* occurs; e. g. כָּל, ܠܐ, and ܐ where the vowel, in Syriac, is *u*;

e. g. ܠܗܩܬܠ, ܠܡܠܝܬ, further, the plural ending of the Fem. ܗܢ ܐܢܝܢ instead of ܗܢ, and ܗ instead of ܗܢ; the compos. Sheva under gutturals we could not with certainty reckon here, since the Syrians, although without written signs, may in a similar manner have uttered a short half-vowel under the vowelless gutturals.

2. The avoiding of diphthongs; comp. ܝܘܩܬܐ with ܡܠܬܐ, ܡܠܬܐ *St. constr.* with ܡܠܬܐ, ܐܘܠܝܕܐ with ܐܠܬܐ, ܕܠܐ with ܕܠܐ, as well as of the *literae otiantes*; comp. ܡܠܬܐ *my king*, ܡܠܬܐ, ܡܠܬܐ ܡܠܬܐ.

3. The regular accentuation of the last syllable; e. g. ܡܠܬܐ. 4. The prevailing formation of the Inf. except Peal without the prefixed *ܡ*. 5. The retaining of *ܐ* as Preform. of the third Fut. in place of *ܐ* which prevails in Syriac; only the Targ. Prov. (and the Talm.) have appropriated to themselves the *ܐ* (contrary to Fürst, who explains away this peculiarity, p. 9 sq.; see Dietrich as already cited, p. 42 sq.). Further, the forms of the suffixes with epenth. *ܐ* are very frequent in Chaldee, but occur rarely in Syriac. In respect to orthography, the more constant occurrence of the *scriptio plena* should be likewise mentioned, and the existence of a written sign (Dag. forte) to denote the doubling of the consonants that are not gutturals; comp. Hoffmann, Grammat. Syr. p. 105 sq.

3. Accordingly, the Chaldee may be denominated, with entire propriety, an *Aramaean* dialect; and so, in fact, it is termed in the Bible itself (Dan. 2: 4. Ezra 4: 7). Its proper native country is Babylonia; for in the Jewish tradition, Dan. 2: 4, this language is represented as there in its home; and because, too, in this way may be explained the fact that the Jews, who lived a long time as exiles in Babylon and its provinces, appropriated to themselves this idiom, both as their

written and spoken language. If this view be correct, it would be then not inappropriate to distinguish a *West Aramaean* and an *East Aramaean*, and to apply the term *Babylonish* to what has hitherto been called the Chaldee dialect.

The *Aramaean*, אַרַמִּי, is the language generally which was spoken in the various countries designated in the Old Testament by the term אַרַם (See Gesen. Thesaur. I. p. 151. Winer's R.w. I. 92 sq.). That appellation occurs in the Old Testament four times, 2 Kings 18: 26. Isa. 36: 11. Ezra 4: 7. Dan. 2: 4. In the first two passages, the Assyrian officers (Sennacherib's) are requested by the Hebrew courtiers to speak in Aramaean, as being a dialect which was not intelligible to the common Israelites. The Assyrian language itself, a Median dialect, is certainly not meant here (this could not be called Aramaean; nor was it, at that time, familiar to the Hebrew statesmen); but the language which was used in that portion of Aram subject to the Assyrian dominion, and which also could not be unknown to the officers of the Assyrian court. See Gesen. commentar zu Jesaias I. 946 sq. In Ezra 4: 7, the term *Aramaean* is applied to a letter which the authorities of the Persian government, in the country on this side of the Euphrates, send to the king, and which, accordingly, is inserted in the Chaldee language. Finally, in the passage of Daniel already cited, the Chaldee interpreters of dreams speak with Nebuchadnezzar in *Aramaean*, i. e. as the sequel shows, in the language of which we here treat. Philologists have now accustomed themselves to apply the term *Aramaean* generally to the language of the Semites who dwelt in Syria, Mesopotamia and Babylonia; according to which, the Syriac is an Aramaean dialect, and our Chaldee, so called, claims also this appellation, because, in its essential character, it allies itself so closely to the Syriac. But scholars until very recently, on the grounds above alluded to, sought the proper home of *this* Aram. dialect in Babylonia, consequently in East Aram; and they could, therefore, distinguish the Chaldee, as East Aramaean, from the Syriac as West Aramaean; although East Aramaean is a wider appellation and strictly comprehends also the Mesopotamian. (Comp. also Gesenius, Gesch. der Hebr. Spr. 6. and in the Encyclopädie of Ersch and Gruber, I. Sect. XVI. 109 sq. Hoffmann, Grammat. Syr. p. 3). See, in general, J. A. M. Nagel de lingua Aramaea. Altorf. 1739. 4. Adelung, Mithridates I. 327 sq.

This East Aramaean might now be denominated *Babylonish* (as

in Ezra 4: 9 the inhabitants of Babylonia are called **בְּבִלְיָא**). But since in the Old Testament the people of Babylonia are uniformly termed **כַּשְׁדִּים**, and in Dan. 1: 4 mention is made of a **לְשׁוֹן כַּשְׁדִּים** (at the court of Nebuchadnezzar), the designation *Chaldee* has been preferred. It is indeed very doubtful, however, whether the **כַּשְׁדִּים** were the original inhabitants of Babylonia, and even whether they were Semites in general: the former, because the Greeks, in the time of the Persian kingdom, show themselves still acquainted with *Χαλδαῖοι*, as a people who lived in the mountainous parts of Armenia (Winer, *Rw. I.*, 254); the latter, because the Chaldee proper names and titles of office (of the period of Nebuchadnezzar and his successors) find their explanation, for the most part, not in the Semitic, but the Medo-Persian language (Nagel de lingua Aramaea, p. 5 sq. Gesenius, *Gesch. der Hebr. Sprache*, 62 sq.).<sup>1</sup> On this account many have been disposed to regard the Chaldeans as a nation that migrated into Babylonia and became subsequently masters of it, and who are, therefore, distinct from the proper Semitic Babylonians (Gesenius, *Commentar über Jesaias I.* 744 sq. Heeren *Ideen I, II.* 165 sq. Hitzig, *Prophet Jes.* 287, and others). According to this view two different languages, as regards their derivation, would have been spoken in Babylonia, the Chaldee (especially as the language of the court in Babylon itself, comp. Dan. 1: 4) and the (Semitic) Babylonish. The objections which have been alleged hitherto against this ethnographic representation, are of little importance;<sup>2</sup> but they need not be subjected to any examination here, since the question does not affect in any way the subject of Chaldee grammar.

In respect to the manner in which the Jews appropriated to themselves the Chaldee during the Babylonian exile, and afterwards transplanted it to Palestine, see Gesenius, *Gesch. der Hebr. Spr.* p. 25. It exerted a manifest influence upon the Hebrew even as a written language; comp. Hirzel de *Chaldaismi bibl. origine et auctoritate critica*. Lips. 1830. 4. Still the Jews termed this

<sup>1</sup> The explanations hitherto given (by Lersbach, *Archiv. f. bibl. und morgenl. Literat.* II. 246 ff. und von Bohlen, *Symbolae ad interpret. sacri cod. e lingua Pers.* Lips. 1823. 4.) are not indeed placed beyond all doubt; nay, they are in part entirely unsuccessful. Comp. Kleinert, in the *Dörpt. Beiträg. zu den theol. Wissensch.* I. 213 sq. Hävernicks, *Einl. I.* 1. 101 sq.

<sup>2</sup> Comp. P. Schleyer, *Würdigung der Einwurfe gegen die Weissag. an dem Orakel des Jesaia über den Untergang Babels*, C. 13—14, 23 sq. Rottenburg, 1835; then, Freiburg, 1839. 8.

adopted dialect in opposition to the old Hebrew לשון דעבר הנחר. See Lightfoot, *Hor. ad Jo.* 5. 1.

4. Since this dialect, however, has been preserved to us only in writings of Jewish authorship, one could hardly assume that we have it before us in all the purity with which it was spoken by the Semitic Babylonians. Yet in reality, when strictly and impartially considered; it seems to have been influenced by the Hebrew only in some unimportant particulars, while in all that is essential in respect either to its grammatical structure or its stock of words, it retained firmly its Aramaean character.

The assertion that the Chaldee idiom is contained only in writings of Jewish origin, is not invalidated by the fact, that according to Gesenius (*Monum. Phœnic.* I, 232) the inscription on the Carpentras stone is said to have had for its author a heathen Aramaean. For, in the first place, this conjecture is merely a conjecture; and in the second place, as Gesenius thinks, a Hebraizing Aramaean might, through the influence of the neighboring Phœnician, have formed itself even in Syria.

That the Babylonian dialect should approximate somewhat towards the Hebrew in the hands of Jews, especially those of Palestine, was natural in itself, and has been already intimated above in No. 1. But there is no just warrant for the assertion that our present Chaldee, which has come down to us merely through the medium of Jews, was corrupted by them in an extraordinary degree, or was even a dialect first formed by a mixture of the Hebrew and Aramaean (Syriac). See Michaelis, *Abh. v. der Syr. Spr.* 36 sq. Wahl, *Gesch. der Morgenl. Sprachen* p. 291 sq. (whom de Wette has followed, *Einl. ins A. T.* § 22) and formerly Löscher *de causis ling. Hebr.* p. 46. For, from a comparison of the Chaldee (especially as it is found in the older Targums) with the Syriac, as we are acquainted with it from native writers, it is manifest that the Chaldee shares with the Syriac all its main (characteristic) peculiarities of grammatical structure and syntactical arrangement, as well as the greatest part of its stock of words, i. e. its vocabulary—traits sufficiently marked evidently to attest its character as an Aramaean dialect. On the contrary, the Chaldee contains little which coincides with the Hebrew, at the same time that it differs from the Syr-

iac, and this little restricts itself almost solely to the orthography and vocalization. But why might not this, as well as that in the Chaldee, which deviates from the Syriac without agreeing with the Hebrew, be considered as a dialectic variety? Various considerations favor such a view. It is but natural that the Aramaean which occupied so great a territory, like other languages extensively diffused, should have branched out into subordinate dialects, especially if the tribes that spoke it formed separate and remote states, and reached different degrees of culture. Even the Phoenician and Hebrew, notwithstanding the original relationship and the geographical vicinity of these tribes, and the similarity of the natural features of the countries inhabited by them, were distinguished by differences. See Gesenius, *Monum. Phoenic.* II, 335 sq. 439. Again, on the other supposition, it would not be easy to see why the Jews should have divested the Chaldee of its Aramaean character only in some few points, and these such as do not depart further from the Hebrew, than others which they left untouched. It could not be explained why they should have said, e. g. יִקְטֹל instead of יִקְטֹל, אֶפְסָא instead of אֶפְסָא, which last forms are certainly not more foreign to their language than מְלִכִּים instead of מְלִכִּים, יוֹקָא instead of הַיּוֹם, or מְקַטֵּל instead of קָטֹל. Besides, a part of the deviations of the Chaldee from the Syriac might be placed to the account of the later Jews, who transferred the vowel-signs to the Chaldee, had not the same pronunciation of Chaldee words (even to that of the Sheva compos.) been already expressed in the New Testament; comp. John 19: 13 γαββαθᾶ גַּבְבְּהָא, Acts 1: 19 Ἀκελδαμά דְּקַל דְּקַל, Acts 9: 36 Ταβιθά דְּבִרְהָא, 1 Cor. 16: 22 Μαράν ἀθά דְּרָן מֶרְן, Mark 5: 41 τολιθὰ κοῦμι קוּמִי תוֹלִיתָא; (so also in Josephus, Ἀδωμά דְּרִוּזָא, Ἀββᾶ אַבְבָּא, etc.)

Finally, also, it is not to be overlooked, that while the Syriac, in accordance entirely with its character as the language of a mountainous region, fell roughly and heavily upon the ear, the Chaldee possessed clearer and smoother sounds, precisely as we might expect from a dialect which was spoken in an open, flat and level country. In many of the ancient writers, particularly among the Greeks, a Syrian and Babylonian language is the same—they recognize no distinction between them (Hupfeld, as already cited, 292); but no one who considers the superficial acquaintance which they had with everything relating to the oriental philology, will regard this as any argument against the position which has been advanced; and

so much the less, when he adds to this that the term *Syriac*, as used among the ancients, was fully as extensive in its meaning as the term *Aramaean*. But it must not be supposed, because we find the dialect here spoken of only in writings composed by Jews, that this dialect was, therefore, formed by the Jews; we have, in general, no written monuments from Babylonian hands. The destruction, however, of the Babylonian literature, if any such ever existed, is not more difficult to be explained than that of the literary works of Phoenicia or Carthage. In short, the circumstance that in the Gemara the current Jewish language of Palestine is called *Syriac*, is fully outweighed by the fact, that in the Mishna (Schekal. 5, 3) the same is styled *Aramaean*; the term in fact, according to Hupfeld (p. 291), which is said to be the Talmudic designation of the Babl. Arm. language. (The Talmud recognizes, therefore, such a language? This is an important concession; for what Hupfeld remarks, p. 293, could only be assumed.)

Nor will any one, with Fürst (*Lehrgebäude der Aram. Idiome*, p. 5), consider the idiom in question as a Syriac language adopted by the Jews, and deny altogether a dialectic difference between the Syriac and the Babylonish. What is remarked by this scholar, p. 7 sq., in order to remove every deviation of the Chaldee, so called, from the Syriac, is in part incomplete, as an exhibition of the phenomena in the case; in part, founded upon attempts to identify the two dialects, which do not prove tenable on closer examination. Comp. Dietrich de sermonis Chal. proprietate. Lips. 1839. 8. p. 10. 43. One cannot but characterize it as a weak argument, that in the Old Testament allusion is made only to the Aramaean in a general way, but never to a double dialect of this language, and that the Talmudists term our idiom סורסי! Fürst acknowledges, however (p. 13), a *pure* Aramaean in the language of the Paraphrases, and will admit only such a difference between this language and the Syriac (transmitted to us only in Christian writings) as was produced by religious faith; so that, according to this view, we must divide the Aramaean, not into West and East Aramaean, but Jewish and Christian Aramaean. An assertion like this, however, it would be found difficult to sustain, especially when it should be first shown how Judaism and Christianity could have operated upon the *grammatical* structure of the Aramaean. The dialectic deviations of the Chaldee from the Syriac are greater, at all events, than the differences between the Phoenician and Car-



thaginian; although this latter is precisely a case, in which we should expect a different relation (Gesenius, *Monum. Phœnic.* II, 337). Finally, we can argue nothing decisive from the language of the Carpentras inscription, which is said, according to Gesenius, to belong to some heathen Aramaean, who was a native of Phœnicia. Even supposing the truth of this conjecture, it is of too limited extent to admit of comparison with the Chaldee idiom, the remains of which are so much more ample, in order to prove that the Aramaean might have formed itself among the Jews into the Chaldee, as it is called, as easily as that dialect arose from a combination of the Aramaean with Phœnician elements.

The periods of Persian and Greco-Macedonian supremacy introduced Persian and Grecian words into the Babylonish (yet fewer than into the Syriac, upon which the ecclesiastical Greek of the Christian fathers operated); hence even the Targum of Onkelos and the bibl. Chaldee (comp. e. g. Dan. 4: 5, 7) is not free from Greek words; (comp. D. Cohen de Lara de convenientia vocabul. Rabbin. (et Chald.) c. Graecis cet. Amst. 1648. 4). But the Saracen power, which swept over Babylon with the army of the Caliphs, 640 after Christ, extirpated utterly the Aramaean dialect in all its branches, so that no trace of it remains at the present time in the East; for the report that the Chaldee is still spoken in some villages near Mosul and Mardin (Niebuhr, *Reise* II, 363), is destitute of all probability, and has not been confirmed by recent travellers.<sup>1</sup> Another statement, which is still more unsupported, see in Eichhorn's *Biblioth.* VIII. p. 435.

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*The most important helps for the acquisition of the Chaldee are the following :*

1. LEXICONS.

- J. Buxtorfii the elder (1629),<sup>2</sup> *Lexicon Chaldaico-Talmudico-Rabbinicum.* Basl. 1640. Fol.  
 Edm. Castelli *Lexicon heptaglotton.* Lond. 1669. Fol. (which contains also a complete Chald. Vocabulary).  
 M. J. Landau, rabb. aram. deutsch. *Wörterbuch zur Kenntniss des Talm., der Targum. etc.* Prag. 1819. 20.  
 J. H. Dessauer, *Gedrängtes vollständiges aram. chald. deutsches Handwörterbuch.* Erlang. 1838. 8.

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<sup>1</sup> See Appendix, No. 3.—Tr.

<sup>2</sup> The year designated in these cases is that of the author's death.—Tr.

## 2. GRAMMARS.

a) Of the Semitic dialects generally, or at least of the Aramaean dialect.

- J. Buxtorf, *Grammatica Chald. et Syr.* Basil. (1615.) 1650. 8.  
 Lud. de Dieu (1642), *Grammatica linguar. orientall. Hebr. Chald. et Syr. inter se collatarum.* L. B. 1628. 4. Fref. a. M. 1683. 4.  
 J. H. Hottinger (1667), *Grammatica quatuor linguar. Hebr. Chald. Syr. et Arab. Tigur.* 1849. 4. Heidelb. 1658.  
 Andr. Sennert (1689), *Hypotyposis harmonica linguar. orientall. Chald. Syr. et Arab. c. matre Hebr. Viteb.* 1553. 4.  
 Car. Schaaf (1729), *Opus Aramaeum compl. Grammaticam Chald. Syr. etc.* L. Bat. 1686. 8.  
 Ign. Fessler, *Institut. linguar. orientall. Hebr. Chald. Syr. et Arab.* Vratisl. 1787. 89. 2 Tomi. 8.  
 J. Gottfr. Hasse (1806), *prakt. Handb. der aram. Sprache.* Jena. 1791. 8.  
 — *Elementa Aram. s. Chald. et Syr. linguae Lat. reddita et accessionibus aucta ab Andr. Oberleitner.* Vindob. 1820. 8.  
 J. S. Vater (1826), *Handbuch der hebr. syr. chald. und arab. Grammatik.* Leipzig. (1802.) 1817. 8.

b) The Chaldee language separately.

- Chph. Cellarii (1707), *Chaldaismus s. Grammatica nova ling. Chald. Cizae.* 1685. 4.  
 Henr. Opitii (1712), *Chaldaismus targum Talm. Rabbin. Hebraismo harmonicus.* Kil. 1696. 4.  
 J. Dav. Michaelis (1791), *Grammatica Chald.* Goett. 1771. 8.  
 Wilh. Fr. Hezel. (1824), *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts.* Lemgo. 1787. 8. (See Michaelis, *neue oriental. und exeget. Bibl.* V, 180 sq. Eichhorn's *Bibl.* I, 1034).  
 N. W. Schröder (1798), *Institut. ad fundam. Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. gr. 8. (An appendix, properly, to this author's grammar. See Eichhorn's *Bibl.* VIII, 694.)  
 Jul. Fürst, *Lehrgebäude der aramäischen Idiome in Bezug auf die indogerman. Sprachen* (I. Thl. *Formenlehre der chald. Grammatik.*) Lpz. 1835. 8. (The portion which treats of nouns is not contained in this division of the work.)

## 3. CHRESTOMATHIES AND READERS.

- Geneseos ex Oncelosi paraphr. Chald. quatuor priora capita una c. Dan. c. 2. Chald. ed. W. Fr. Hezel. Lemgo. 1788. 8.  
 Ge. Lor. Bauer (1806), *Chrestom. e paraphras. Chald. et Talmude delecta c. nott. et ind.* Nürnberg. 1792. 8. (See Eichhorn's *Bibl.* IV, 895 sq.)  
 J. Jahn, *chald. Chrestomathie grösstentheils aus Handschriften.* Wien. 1800. (Without a glossary.)  
 H. Adolf Grimm (1815), *chald. Chrestomathie mit einem vollständigen Glossar.* Lemgo. 1801. 8.

Besides, the Chaldee words in Dan. and Ezra are usually admitted into the Hebr. Lexicons. The older Hebrew grammars (see Alting, Danz, etc.) contain also a brief introduction to the Chaldee.

## PART I.

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### ELEMENTS, OR SIGNS FOR READING, AND THEIR USE.

#### § 1.

#### *Consonants.*

THE Chaldee is written with the same consonants that are employed in Hebrew; and so far as we are able to trace the history of the former, it has never been expressed by any other essentially different mode of representation. On the contrary, the palaeographers have long maintained the view, that the *square letter*, which we now term *Hebrew* by way of eminence, belonged originally to the Chaldeans (Babylonians), and was first adopted by the Jews instead of the old Hebrew character, after the Babylonian exile. This may not admit of being satisfactorily proved; still it is impossible to entertain any doubt of the Aramaean origin of the Hebrew-Chaldee character, in opposition to the old Hebrew (so-called Samaritan) alphabet.

The older view has been defended at large in Gesenius's *Geschichte der hebr. Sprache und Schrift* (Leipzig. 1815. 8) p. 140 sq. [In consequence of more recent discussions respecting this point, Gesenius has expressed himself less decidedly in his later works. See his *Hebr. Gram.* p. 17.—Tr.] This opinion began to be shaken even by Kopp, but was more fully controverted by Hupfeld, in the *Studien und Kritiken*, 1830. 2 Heft, with whom Hävernicks agrees essentially, in his *Einl.* p. 288 sq. What they maintain is that the present Hebrew character came to the Jews from the neighboring Syrians, and was afterwards calligraphically improved by them. Its nearest modal form is to be sought in the Palmyrene mode of writing. However, all the arguments which Hupfeld advanced have not equal force, or indeed any true force in some instances: see Winer's *Bibl. Rw.* II, 497 sq. And even if the square letter,

as it lies before us in the Codd., does not extend back beyond the third century after Christ, still the Aramaean character, which it represents, may have been already known to the Jews in the time of the Babylonian exile, and used by them at that period, just as the characters on the Aramaean-Egyptian monuments prove an earlier existence of Aramaean written signs; see *Rw.* as above; Gesenius, *Monum. Phoenic.* I. 78, and also Ewald, *Krit. Grammat. der hebr. Spr.* 11 sq.

That the square letter, as it now appears in the Hebrew and Chaldee manuscripts and printed works, acquired this particular form in the course of time and gradually, may be inferred in part from the nature of the case, in part from an inspection of the oldest MSS., and especially of the *Palmyrene*, and the still more ancient Egyptian-Aramaean monuments. Among the ruins of the Syrian city *Palmyra* or *Thadmor*, travellers have discovered several inscriptions, the oldest of which dates from the year 49 after Christ (see the painting in Wood's *Ruins of Palmyra*, Lond. 1753, and the plate at the end of Tychsen's *Element. Syr. Comp. Kopp, Bilder und Schriften* II, 245 sq.). The characters found upon them agree manifestly, in their main points, with the square figure, but differ from the present Hebrew letters by a rougher and less distinct form; and thus afford proof that our present square alphabet has received this permanent character principally in consequence of calligraphic efforts. Still nearer, in some respects, to the square alphabet, stand the written characters, which, from the circumstance of their having been found upon certain monuments in Egypt, have received the name of *Egyptian-Aramaean*; comp. Gesenius, *Monum. Phoenic.* I, 59 sq. The forms of particular letters (Tab. 4. col. 3. in Gesenius), as כ, ד, כ, ד, exhibit still more decidedly this resemblance to the square character. (On the question how far the Aramaean character, in its most ancient form, goes back to the old Phoenician, and thus may have sprung, at last, from the same root, as well as the old Hebrew, see Gesen., *Monum. Phoenic.* I, 64.).

## § 2.

### *Vowel Signs.*

The vowel-points, also, and the various diacritic signs (in part even the accents), which are employed in Hebrew, have been extended to the Chaldee, and appear in many manuscripts and most editions of the Chaldee text. Since it is certain, however, that these signs were all invented by the Jews, even as late as

several centuries after Christ, it follows that the written Chaldee was originally without any provision for the representation of the vowels, etc. It may be added, also, that in the Egyptian-Aramaean, as well as the Palmyrene inscriptions, no vowel-signs are perceptible. But proof may be derived from the nature of the Chaldee punctuation itself, that the language previously to this availed itself of the letters א, ו, י, in doubtful cases, as a guide to the reading.

The correctness of this remark is evident from orthographical phenomena like חִיבְּמָא בְּלִשְׁאֲצִיר מְלָאָה Dan. 2: 35, etc., and from the frequent use of the *scriptio plena*. See § 4.

2. Since, however, the transfer of the Jewish vowel-signs to the Chaldee took place in an age when the Jewish vowel-system had not yet been perfectly formed and established, and since subsequently the same attention was not devoted to the punctuation of the Chaldee text, particularly that of the Targum, which was given to the biblical Chaldee, we can readily understand why the Chaldee writings exhibit at present so much less regularity in this respect than the Hebrew Scriptures. Not only do the Chaldee Codd. and editions (especially those of Venice and London) differ widely from each other, but there prevails everywhere a great fluctuation in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn, Einl. ins A. T. 2 Thl. p. 24 sq. The printed copies of the Targums distribute themselves, as regards their punctuation, into three principal classes: 1. The pointed text of Onkelos, contained in the *Complutensian Bible* (1517)—whether derived in this state from MSS. is uncertain. This, with some alterations of Rapheleng, the *Antwerp polyglott* (1569) adopted, and added the Chaldee Paraphrases of most of the Old Testament books. 2. The three Rabbinic Bibles of *Bomberg* (Venice, 1518, 1526, 1547—49. See Rosenmüller's Handb. f. die bibl. Literatur I, 249 sq.) contained the Chaldee text, as it appears, strictly according to Codd. 3. On the contrary, Buxtorf, in his *Rabbin. Bible* (1618), not only altered greatly the paraphrases taken from the Venetian editions in conformity with the Hebrew, but also made the punctuation more regular. This improved text, as it was considered, the *London polyglott* (1657) repeated. Finally, in the *Paris polyglott* (1629 sq.) we have a mixed text presented to us. A careful comparison of all these

impressions is much to be desired, as also that the punctuation in the manuscripts should be more perfectly examined. Valuable in this respect is Jahn's Chaldee Chrestomathy, since according to his assurance he had the sections of Onkelos printed so as to correspond exactly to the Codd. But the punctuation here agrees, in the main, more with that of Buxtorf than that of the Venetian Bibles.

In the Chaldee text, even of the biblical sections, long vowels frequently stand in a closed, unaccented syllable, contrary to the rules of the Masoretic punctuation; and, on the other hand, short vowels occur in a simple syllable. (In particular are ו and ם used altogether *promiscuously*, of which in Hebrew an incipient usage only is observable. See Gesenius, *Lehrgebäude*, p. 60.) For the former, comp. instances like רוינינה Deut. 23: 16, אִי־חִינִן Jer. 49: 19, עֲלִין (allin) Dan. 4: 4; for the latter, קֶטֶל, סֶקֶל (§ 18). On the contrary, I should not rank examples like שְׁאַלְתָּ Dan. 4: 14, תְּקִילָתָא Dan. 5: 27, כְּטִלְחִין etc., under No. 1.; for these words are entirely analogous to the Hebrew דְּבַרְךָ כְּבוֹדְךָ; the consonant which follows immediately the long vowel, must be referred to the last syllable, and the anomaly of the orthography consists merely in the omission of the *Methegh*, which is far more negligently employed in the Chaldee, than in Hebr. manuscripts. See Gesenius, *Lehrgebäude*, p. 118.) It appears with most regularity, however, in the Bible; comp. e. g. Dan. 6: 4 דְּנִיאל, סְרַכְיָא, 6: 6 אִמְרִין, 6: 17 פְּלַח־לֵא, Dan. 2: 8 זְבִנִין, Dan. 4: 31 שְׁלֶמְכוֹן, 7: 12 שְׁלִטְנִהוֹן.

It results from the preceding, that the rule for *Qamets Hhatuph*, which occurs in Chaldee much less frequently than in Hebrew, will not prove indeed in practice so certain, as there; the reader must observe the origin of words, so as not to pronounce, e. g. עֲלִין, קֶטֶלִין qotlin, ollin. On the contrary, examples like הִירְכָמָא can occasion no difficulty. A superfluous *mater lectionis* has been here retained (§ 4); and no one would so far err as to think of a quiescent ו in *Qamets Hhatuph*, or even such a pronunciation as *Hhāvkhmā*. The occurrence of ו without Sheva is decisive against the latter. But the Chaldee words which contain a *Qamets Hhatuph* at all, are very few.

### § 3.

#### *Place of the Tone.*

According to the usage of the Masoretic punctuation, transferred from the Hebrew to the Chaldee of Dan., Ezra and Onkelos, the tone, in Chaldee words also, rests uniformly upon the last syllable; it is only as an exception, and in certain forms, that the



tone rests on the penultimate. This last occurs in the following cases: 1. In the Segholate forms of nouns, which resemble those that bear this designation in Hebrew; as אֹרַח, שֶׁן, טַעַם, מֶלֶךְ; and the analogous verbal forms, as אָמַרְתָּ, שָׁלַחְתָּ, as also in the Plural (and Dual) ending יָן; 2. In the verbal forms terminating in הָ and נָ; e. g. קָטַלְתָּ, קָטַלְתָּ; in the third Plur. Praeter, as קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ; in the persons of the Imperative terminations in וּ and הִי, as קָטְלִי, קָטְלִי; 3. In the forms of verbs and nouns with the *suffixes* נִי, הָ, נָ, הִי, וְהִי, כְּמִהִי, מִיגֹוְהִי, מִיגֹוְהִי, leave the tone to the preceding syllable; e. g. בְּרָכְנִי.

On exception 2 above, we subjoin a further remark. In the biblical Chaldee the forms קָטַלְתָּ, קָטַלְתָּ etc., are regularly marked with the tone on the penult; comp. Dan. 6: 7, 25. 7: 4. Ezra 4: 11, 18, 23. 5: 5. 6: 1, 13, 16 sq.; so likewise the Imperatives Dan. 7: 5. Ezra 6: 7. From Onkelos, comp. Gen. 29: 5 sq. 7: 21. Exod. 2: 19; however, these forms are here sometimes accented on the ultimate, even when no pospositive accent (see Gesenius, Gr. p. 41—Tr.) falls upon it; e. g. אָמַרְתָּ, בָּלַעְתָּ Gen. 3: 7. 26: 28. Exod. 2: 16, 18. The Infinitives in אֶ have the place of the tone on the ultimate with the single exception which is about to be remarked. A drawing back of the tone from the last syllable to the last but one takes place (in bibl. Chaldee, yet without uniformity) when two tone-syllables would follow each other in immediate succession; comp. Ezra 6: 12 שָׁמַעְתָּ טַעַם, Dan. 7: 12 לְהִיבֹרַח לְהוֹן, Exod. 2: 2, also in pause; e. g. Exod. 8: 12 לְשַׁלַּח. Besides, in pause a monosyllabic word sometimes became disyllabic with the tone on the penultimate, as Gen. 4: 9. Jon. אָנָּה; seldom is the accent carried forward to the last open syllable Gen. 37: 10 הִלַּמְתָּ, 49: 9 סָלַקְתָּ, 16: 4 עָרִיזָה (Gesenius, Lehrgeb. p. 178). On the effect of the pause in lengthening the vowel of the accented syllable, see § 7 a.

The German and Polish Jews place the tone in Chaldee, as in Hebrew, regularly on the penultimate. That this accentuation, however, was the ancient Babylonian, we could not infer from the accentuation prevalent in Syriac; for two dialects, otherwise very nearly related, might still differ from each other in their accentuation. Were the vocalization of the Chaldee, as it now exists, perfectly conformed to the ancient Babylonian pronunciation, it would afford also an argument for the received accentuation of the Chaldee.

## § 4.

*Reading of Unpointed Text.*

As all Chaldee text is not pointed; and as that which is unpointed, in addition to the ordinary use of the *matres lectioni*, א, ו, י (י for *e* and *i*, ו for *o* and *u*, א for *a*, Sheva vocal also being often designated by י; e. g. אינשא for אנשא Gen. 2: 5, עיבירחא for עבירחא instead of ארחא Genes. 4: 8. Jon., אמר for אמר Exod. 6: 6), exhibits several peculiarities, it may be remarked, as a help to the reading of such text, and as applicable also at least to the Targums, that a double ו or י is employed: (a) *In the middle* of words, either where the consonant power of these letters is to be indicated; e. g. מצווחא i. e. מצוהא, חניינא i. e. חנינא, or where they are to be pronounced twice; e. g. אתרווחת i. e. אתרווחת, חייבין i. e. חייבין; (b) *At the end* of words, particularly where the pronouns ו and י are to be distinguished; e. g. רגלי i. e. רגלי. These helping consonants have been retained in single words, even in the printed text; e. g. Targ. Jon. Gen. 2: 1 אולא instead of אולא, 3: 15 מצווחא, 24: 46 אשקניא, 25: 21 אתרווחא, Exod. 10: 25 עליון, Num. 34: 6 ניוחיה, Lev. 13: 38 חיוורן.

Of the abbreviations which are so numerous in the Rabbins (J. Buxtorf de Abbreviat. Hebr. ed. 2. Basil. 1640. 8.), there occurs constantly in the Targums only יי (יי) i. e. יהוה; on the contrary, in the later Targums several others are found here and there, as Gen. 15: 14. Deut. 32: 31. Jon. עא i. e. אליהם (Buxtorf, p. 150) and Gen. 25: 21. Jon. קבה i. e. קודשא בריך הוא *the Holy One be praised* (Buxtorf, p. 168). Certain uniform abbreviations appear upon the Jewish coins, as well as the Phoenician inscriptions (Gesenius, Monum. Phoenic. I, 53 sq.

## PART II.

# ETYMOLOGY.

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### CHAPTER I.

GENERAL PRINCIPLES ON WHICH THE CHANGES OF WORDS DEPEND.

#### § 5.

#### *The Subject in General.*

1. BEFORE it can be shown how the several, permanent parts of speech are produced from one another (*derivari*), and also what changes they undergo within themselves (*declinari*), in order to accomplish the various objects of speech, the fundamental principles must be exhibited, according to which this takes place. The consideration of these principles furnishes the material for that portion of grammar, viz. etymology, or the *general* doctrine of forms, of which we have next to treat. But since in Chaldee, as in every other language, the formation and inflection of words are effected partly by changes in the consonants, partly by changes in the vowels, the subject divides itself naturally into two parts.

2. In considering the modifications, to which the vowels and consonants are subject in the formation and inflection of words, we should distinguish between those which are designed or *rational*, and those which are *physical* or euphonic. Among the former we include those, in which may be traced a fixed, pervading type of formation and inflection, and which is the product of a reflecting consciousness on the part of the people by whom the language is developed. Examples of this are furnished in the

characteristic differences of the Tenses and Conjugations, and in the endings of the Singular and Plural of nouns. As *material* or euphonic, on the contrary, we are to consider those varieties of words, which in the pronunciation of particular forms or combinations are produced, consciously or unconsciously, by the *organs of the speaker*; e. g. קָטְלִין for קָטְלִין, בָּאֲדִין for בָּאֲדִין, אֶסְתֵּר for אֶסְתֵּר, (in like manner in Latin *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, etc.) That the *general* branch of etymology, which grammar embraces, must confine itself principally to changes of the latter kind, is obvious of itself.

### § 6.

#### *Mutations which affect the Consonants.*

The derivation and inflection of words, therefore, are effected in the first place by changes in the *consonants*. In this case, either the radicals which compose the ground-form remain, and other letters with vowels or without them are prefixed, inserted or annexed, or the radicals themselves are rejected, doubled or interchanged with other letters; e. g. קָטַל, קָטַל, קָטַל from קָטַל; גָּלַי from גָּלַי; נִצָּח from נִצָּח. For this purpose the Chaldee employed the letters ו, י, ר, נ, מ, א, ה; and it belongs to *special* etymology to show what use, in each particular instance, was made of these formative letters. *General* etymology, on the other hand, has to notice only certain phonetic changes, i. e. in part such as were produced by the organs of speech entirely without design, in part such as have their origin in the effort of the language to secure to itself softness of pronunciation and euphony. The changes now which take place among consonants, in this way and for this object, are assimilation, transposition, rejection, commutation and addition.

a) *Assimilation* occurs regularly: 1) With נ when it stands without a vowel, at the close of a mixed syllable immediately before another consonant. Thus, instead of יִנְסַךְ we have usually יִנְסַךְ, for מִנְסַךְ, מִנְסַךְ, שָׁנָא for שָׁנָא, etc. Genes. 7: 11. Jon. Comp. § 18 in relation to verbs פָּן, and § 38. 2) With ת of

the Passive prefix **אֶת** syllable before **ט** and **ד**, more rarely before other letters: see § 10. 5. 3) With **נ** and **ח**, only in particular examples, as **אֶלֹ** for **לֹ** **אֶל**, **חֶהָא**, **חֶהָאִי** for **חֶהָא**, **חֶהָאִי** Gen. 1: 6. 6: 16. Jon. 4) With **י** in some verbs **פִּי**; e. g. **יִדַּע** instead of **יִדַּעַ**, and **אֲנִיחַ**, **כָּבֵל** from **ינח** and **יכל** (§ 20. 4.). Instead of prolonging the vowel, **י** is here represented by a repetition of the following consonant with a sharpened vowel. Comp. Gesen., Lehrgeb. p. 390 sq.

b) The **ח** of the Passive prefix **אֶת** is regularly *transferred* to the place of the first radical of the verb, when this radical is a sibilant (**ש**, **צ**, **ס**, **ז**); e. g. **אֶשְׁחַחֵר**, **אֶשְׁחַבֵּשׁ**. The easier pronunciation thus obtained is the obvious ground of this usage. Of a lexical character is the transposition which occurs in still other separate examples; as **חֶרֶב** for **חֶרֶב** (Hebr. **חֶרֶב**), **חֶרֶב** which coexists with **חֶרֶב**.

c) The feeble letters **א**, **י** and **נ**, when destitute of a vowel, are *rejected* (aphaeresis) at the beginning of words; e. g. **חֶד** for **אֶחָד**, **נֶשׁ** for **אֶנֶשׁ**, **פֶּס**, **סֶס**, **רֶע** Imper. for **נֶפֶס**, **נֶסֶס**, **יֶדַע**; in the later Targums, also, other consonants; e. g. **דָּבִי** for **דָּבִי** Gen. 37: 4. Num. 30: 21. Jon. 2) The same and similar vowelless consonants are dropped in the middle of words, particularly on the contraction of several words into one, or the contact of formative syllables, occasioning the elision of one or more subsequent letters; e. g. **קָטִילִיחֶוֹן** for **קָטִיל אֶחָד**, **קָטִילִיחֶוֹן** (§ 13. 1), **חֶרֶב עֶסֶר** for **חֶרֶב עֶסֶר**, **חֶרֶב עֶסֶר**, **חֶרֶב עֶסֶר** (§ 39, 3. Rem.), **אֶחָדָשׁ** for **אֶחָדָשׁ**, besides, though more rarely, as **יֶדַע** Gen. 29: 17 T. H. for **יֶדַע**, **טֹנָא** for **טֹנָא**. This takes place, also, sometimes with **א** and **ה**, when it has a vowel; e. g. **אֶחָדָשׁ** for **אֶחָדָשׁ** (§ 21), **מִנְהֶו** for **מִנְהֶו**. 3) At the end of words the soft **ח** is regularly dropped (apocope) in the Feminine forms of nouns like **מְלָכִית**; in the later Targums (and in the Talmud) in some other cases, e. g. **בֵּי** for **בֵּית** Gen. 22: 19. 40: 3. Jon. Num. 16: 16. Jon. **חֶיב** for **חֶיב** Gen. 26: 21. Jon. The apocope of **ן** appears only in single instances, particularly; e. g. **יֶמְטוֹן** for **יֶמְטוֹן** Dan. 5: 10; of **ר** in the Fut. **חֶמָא** instead of **חֶמָר** Gen. 33:

10. Jon. ; of ם in קָאִי (קָאִי) for קָאִי Gen. 18: 10. 24: 13. Jon.  
Comp. § 23. Rem. 1.

Merely orthographic is the omission of the quiescent letters; as, **חזרי** for **חזאתי**, **גלד** for **גילד**, **מלך** for **מאלך** (**מאלֶכָּה**).

d) *Commutation* takes place among those consonants which are similar in their pronunciation, particularly the quiescents ; e. g. מִיבֶּרֶ for מֵאבֶּרֶ, גִּלִּי for גִּלָּא .

On the contrary, it is to be differently explained, when in verbs לָא a movable ׀ appears in many forms in the place of א, or when קָדְמִיָּהּ is written instead of קִדְמִיָּהּ. In these cases the original consonant which had been displaced, merely returns.

e) A *prosthetic* א is sometimes prefixed to forms which would commence with two consonants; e. g. אֶשְׂתִּיר, אֶבְרִי. See § 23. Rem. 1. This extends lexically, however, still further, and the א prefixed in the formation of Nouns is sometimes nothing else than a prosthetic א; e. g. אֶשְׂרָה, אֶרֶם, even with a doubling of the subsequent consonant אֶרֶם, אֶנָּן together with אֶנָּה, אֶרְאָה together with יִר.

To foreign words, especially Greek, which begin with three or two consonants, an א is usually prefixed on their adoption in Chaldee (Talmud); e. g. אַקסיל Cant. 4: 14. i. e. ὕψλον, אַזמל σμίλη, אַסְטָא στίλη, אַסטר strata.

2) By insertion (epenthesis) a liquid and hence softer נ is introduced, sometimes for the purpose of obviating the harsh repetition of a letter; as, אַנְבָּא for אַבָּא, מְנָדָה for מְדָה, יִנְדֵּעַ for יָדַע; (this is especially frequent in the Zabian dialect<sup>1</sup>); sometimes, as a means of union between the sufformative and the verb; as, רִקְטְלֵנָה for רִקְטְלָה (§ 16. Rem. 1.). For the former object ר also is sometimes employed; comp. דְּרַמְשֵׁק for דְּרַמְשֶׁק, כְּרַסָּא (כַּסָּא).

On an insertion of  $\gamma$  and  $\lambda$  for the formation of quadriliteral verbs, see § 14. 2.

3) To such forms as have a vowel for their final letter, נ (Nun paragoric) is frequently annexed, as furnishing a better termination; e. g. שפחון, שמעון, קטלון.

<sup>1</sup> See Appendix, No. 4.—TR.

## § 7.

*Mutations which affect the Vowels.*

The formation and inflection of words, in the second place, are effected by means of vowels; since, in many cases, the characteristic difference between a ground-form and its derivatives consists merely in a change of the vowels; e. g. קָטַל from מָלַךְ, קָטַל from קָטַל, קָטַל from קָטַל. It cannot be shown indeed, in each particular instance, why precisely these and no other vowels were selected for marking this distinction; but we can at least perceive a certain fixed type, which controls these formations; and this, again, it is the province of special etymology to point out. On the other hand, it belongs to general etymology to bring together and briefly explain certain deviations from this type, and various modifications of the vowels, which have been occasioned by the organs of speech in pronunciation. Vowels, in the course of formation and inflection, are *commuted, transposed, rejected or assumed*.

a) 1. Long vowels are exchanged for a short one, when a closed syllable loses the tone; e. g. כָּל from כָּל־הֵיךְ Ezra 7: 20 for חַיִּים from אֶת־הַיָּם Dan. 2: 16 for אֶת־הַיָּם Gen. 30: 31 for אֶת־הַיָּם from חַיִּים st. constr. from עָקַר (י pure then passes generally into ע, into ע), טָמֵא for טָמֵא (Ezra 6: 12.); comp. above § 3, because the tone here is drawn back upon the first syllable; חַיִּים Dan. 3: 14, אֶת־הַיָּם Gen. 20: 5. A word is sometimes increased, while the long vowel remains unchanged; but in this case, either the vowel was a *vocalis impura* (e. g. מְדַבֵּר), or the final consonant of the word attached itself to the syllable annexed; e. g. מְדַבֵּר Dan. 3: 31, as is constantly done in Hebrew דְּבַר. See above, § 2. 2. But before Maqqeph the shortening of the vowel is not regularly observed, even in biblical Chaldee; (e. g. Dan. 6: 12 דְּהַיָּדִי, Deut. 2: 28 דְּהַיָּדִי, 7: 11 מְפַדֵּי). 2. Short vowels are exchanged for long ones very frequently at the end of sentences where the voice falls (in pause): e. g. אֶת Gen. 4: 11, כָּסָה Dan. 2: 32, אֶת Dan. 4: 6, לְמִימָר Gen. 34: 4, חָרָה Gen. 34: 22, בָּרָה Exod.

2: 2, אֶחָדָה Gen. 20: 16, כְּנָעַן Gen. 24: 19, מִשְׁלָח Exod. 4: 13, חֲשֹׁלֶה Gen. 38: 17, מִדְּעָם Gen. 30: 31; (yet this is not universal); comp. Dan. 2: 9, 17. Exod. 8: 16;<sup>1</sup> further, before a Guttural which would regularly have been doubled: מִבְּרָה for מִבְּרָה, מִאֲרָעָה for מִאֲרָעָה, (yet this does not always occur, especially when the Guttural is ה or ח, Dan. 4: 16, 24); less often before other consonants, e. g. חֲנִינִי for חֲנִינִי Gen. 6: 2. Jon., אִיקָרוֹן for אִיקָרוֹן Gen. 38: 9. Jon.; see § 20. 4); also שִׁיחִיב for שִׁיחִיב (§ 14. 1); again, when a Quiescent which should have a composite Sheva, coalesces with the preceding vowel, e. g. לֶאֱדִירִי for לֶאֱדִירִי, בְּאֶלְהֵהָהּ for בְּאֶלְהֵהָהּ Dan. 6: 24, רֵאֶלְהֵכֹן for רֵאֶלְהֵכֹן Joel 1: 13 (רֵאֶבֶד for רֵאֶבֶד); and finally where, by elision, a short vowel would stand in the open syllable; as, יִרָא instead of יִרָא, יִרָא (§ 6. c.). 3. It is for the sake of greater ease of pronunciation, that final syllables which close with a Guttural, have commonly – instead of what would otherwise be the proper vowel; e. g. רִשְׁלָה for רִשְׁלָה, שִׁבָּה for שִׁבָּה, and also that a heterogeneous vowel in a syllable which terminates with a Quiescent, is exchanged for one homogeneous with the latter: אִוְסִירָה for אִוְסִירָה.

The case, in which a short vowel passes into a long one in a syllable which has become *simple*, cannot be adduced here; since in most examples the short vowel has been retained by the punctuators, and forms, like שִׁמְעִי, בְּקָרִי are found only here and there in particular editions.

b) Vowels are *transposed*, partly in some monosyllabic forms of verbs, which have the vowel between the last two consonants; namely, when a *Pronoun* is added to them: קָטַלָהּ from קָטַל; partly in cases, like מִאֲסִי for מִאֲסִי, where the vowel of the quiescent falls back to the consonant before it, and thus stands in a situation to admit of quiescence.

c) Vowels are *rejected*, in the last syllable of words, when additions are made to them in the process of formation, which do not constitute a syllable by themselves, yet far less frequently than in Hebrew; e. g. עֲלָמָה from עָלַם, קָטַלָהּ from קָטַל, פְּרוֹזָה from פְּרוֹזָה.

<sup>1</sup> The reverse sometimes takes place in connection with a conjunctive accent; comp. Dan. 2: 16, 32. 3: 14. Ezra 4: 19.



from פָּרָזֶל, יִקְטָלוּ from יִקְטֹל. This takes place oftenest with ה, ח, ט, ק, פ, צ, ע, ש, ז, נ, מ, ל, ו, י, א.

d) Finally, vowels are *assumed*: 1) When at the beginning of a syllable two vowelless consonants would follow each other in succession; e. g. יִקְטֹל from קָטַל, לִמְלָךְ from מָלַךְ. In such a case, - is commonly inserted as a helping vowel (in which a vowelless י then quiesces; e. g. דִּיהָב from דִּיהָב, דִּיהָבִין from דִּיהָבִין. If, however, the following consonant be a guttural with a composite Sheva, the consonant which is to receive the vowel takes then a short vowel, corresponding to that of the Sheva; e. g. לֹאֶסֶר; here, also, belong cases, like תִּעֲבֹדוּן Ezra 7: 18 instead of תִּעֲבֹדוּן (yet at the same time תִּעֲבֹדוּן), יִהְיוּן for יִהְיוּן, הִחַרְבָּה Ezra 4: 15 for הִחַרְבָּה. 2) Sometimes in pause, Gen. 4: 9. Jon. אָנָּא instead of אָנָּא Gen. 46: 30. Onk.

REM. In the last two §§, some particular cases of contraction, and especially of the uniting of two independent words into one, have been adduced, as מִנִּי for מִן הִי, הָרִי עָסֶר for הָרִי עָסֶר. This tendency goes much further still in the Talmudic Chaldee, and even the later Targums present examples of very violent contractions, i. e. of such as are not confined to the absorption of single consonants or vowels; as, Lev. 16: 21. Jon. אֲשֶׁתְּקָדָה for אֲשֶׁתְּקָדָה (with א prosthetic), Gen. 19: 34 מִיּוֹמָהָרָה for מִיּוֹמָהָרָה. The לֹא אֵיתָּ לִּי instead of לֹא אֵיתָּ לִּי has become general.

## CHAPTER II.

### The Pronoun.

#### § 8.

#### *Personal and Possessive Pronouns.*

1. The Personal Pronouns are divided, as in Hebrew, into two principal classes. One class consists of those which exist separately, monosyllabic or dissyllabic words (*Pronomina separata*); the other consists of forms abbreviated from these, which

are annexed to verbs and nouns (*Pronomina suffixa*). The former express, with few exceptions, the Personal pronouns in the *casus rectus*; the latter, in the *casibus obliquis*. The *Pronom. separata*, are the following:

Sing.			Plur.		
1 com.	אֲנִי (אָנָה)	I.	com.	אֲנֵינוּ, אַתְּנוּ	we.
2 com.	אַתָּה, אַתָּה (אֲנָתָה Dan.)	thou.	{	m. אַתְּנוּ, אַתְּנוּ	} ye.
				f. אַתְּנוּ, אַתְּנוּ	
3 {	m. הוּא (הוּ)	he.	{	m. הֵנוּ (הֵנוּ)	} they.
f.	הִיא	she.		f. הֵנוּ, הֵנוּ	
			f.	הֵנוּ (הֵנוּ)	

הֵנוּ and הֵנוּ occur only in the bibl. Chaldee, the former Dan. 2: 34 sq. 3: 22; the latter, Ezra 4: 10. 5: 5. 7: 17 sq.; הוּא is found Prov. 25: 20.

The *Suffixes* (inseparabilia) are attached to verbs, the signs of the cases (§ 56), and to prepositions and nouns. In the last case, they are translated in English and Latin by possessive pronouns, but they express most directly the Genitive of the personal pronouns, precisely like the mode of speaking in Greek, as in *πατὴρ μου*, *ἡμῶν*, etc.

The *Suffixes to Verbs* are the following:

Sing.			Plur.		
1 com.	נִי, נִי	me.	(נִי) נִי, נִי		us.
2 {	m. אַתָּה, אַתָּה	} thee.	כִּי	}	} you.
f.	אַתָּה (אַתָּה), אַתָּה		כִּי		
3 {	m. הוּא (הוּא)	him.	נִי, נִי	}	} them.
f.	הִיא, הִיא	her.	נִי, נִי		
			נִי, נִי		

Which of these forms should be used in each particular instance, will be stated in § 16, where also will be explained the nature and use of the *Nun epenthetic*, so called, which is often inserted between the verbal form and the suffix, and which modifies to some extent the forms of the suffixes. To deny this altogether is useless; though no doubt a נ has been sometimes considered as epenthetic, which belongs to the suffix or the verbal form itself, as in *קָטְלוּנִי* or even *קָטְלוּנִי*.

3. The *Suffixes to Nouns*, again, divide themselves into *two* classes, according as they are attached to nouns in the Singular, or nouns in the Plural (and which express, consequently, the possessive pronouns in the Sing. or the Plur. *meus, mei; noster, nostri*, etc.). The latter are distinguished for the most part by their longer forms, in which the י of the plural termination may be discerned. They are in general the following :

1. *Suffixes to Nouns Singular.*

Sing.			Plur.		
1 com.	יְ	my.	com.	נָא	our.
2 { m.	יָךְ	} thy.	{ m.	כּוֹם, כּוֹן	} your.
{ f.	יָךְ (יְךָ)		{ f.	כֶּן	
3 { m.	יָהּ	} his.	{ m.	הוֹם, הוֹן	} their.
{ f.	יָהּ		{ f.	הֶן	

אֲ- is found twice instead of יָהּ Dan. 4: 15, 16. 5: 8; but sometimes in the Targums וְהִי Gen. 1: 12, 21; very often *plene* יָהּ Num. 24: 7. For כּוֹן and הוֹן we very frequently find יְכּוֹן and יְהוֹן in the Venetian copies Ps. 149: 2. Joel 2: 23 הוֹם occurs; e. g. Gen. 9: 23. 10: 5, 22: 6. 40: 3. Jon., כּוֹם Gen. 17: 12. Jon.; this was also the Phœnician pronunciation. In connection with the words אָב, אָח and הָם, which before the suffixes become אָבִי etc., the suffixes of the second and third Pers. Sing. appear in the form יָךְ, יָהּ, יָהּ (יָהּ); the last of which occurs also elsewhere as a noun-suffix; e. g. בְּנֵהָא Gen. 3: 5; וְיִשְׁתָּהּ and שְׁפָרָהּ Esth. 1: 12.

These Suffix-forms are also attached to the prepositions ל, ב, מִן, לָנוּ, as well as to the sign of the accusative; e. g. לִי, לָנוּ Gen. 3: 2. Jon., לָנוּ, לָנוּ, לָנוּ, לָנוּ.

2. *Suffixes to Nouns Plural.*

Sing.			Plur.		
1 com.	יְ	my.	com.	נָא	our.
2 { m.	יָךְ (יְךָ)	} thy.	{ m.	יְכּוֹן	} your.
{ f.	יָךְ		{ f.	יְכּוֹן	
3 { m.	יָהּ, יְהִי	} his.	{ m.	יְהוֹן	} their.
{ f.	יָהּ		{ f.	יְהוֹן	

These plural suffixes are regularly attached only to Masculine nouns (from the plural termination of which also the ך in the second person *Sing.* and in the *Plur.* is derived); on the contrary, Feminine nouns receive fully as often the singular suffixes ך, ךָ, etc. Gen. 20: 17. Dan. 5: 2. 2: 23, 32. Ezra 4: 17. 6: 18. Isa. 1: 4. 17: 21. 64: 5. Prov. 1: 18. Gen. 47: 9), since the representative of the plural idea already exists here in the termination ך. In Syriac this always takes place; and the Chaldee, therefore, occupies in this respect strictly a middle position between the Hebrew and the Syriac.

The suffix ך is written in some editions ךֿ or ךֿֿ (§ 4.), often also it appears in the abbreviated form ךֿ Dan. 5: 10. 2 Sam. 11: 8, 24. Ps. 119: 4. So likewise in some editions instead of the *Fem.* ךֿ we find the form ךֿֿ, so that the two genders are no longer distinguished, Isa. 49: 18, 23, *Venet.* The third Pers. sing. fem. makes ךֿֿֿ Dan. 7: 7 and ךֿֿֿֿ Dan. 7: 19; on the contrary, ךֿֿֿֿֿ Deut. 21: 12. Jon. For ךֿֿֿֿֿֿ stands ךֿֿֿֿֿֿֿ Deut. 32: 27. Jon.

REM. 1. The possessive pronoun can be expressed also in Chaldee separately from its noun, namely by writing the suffixes of the verb with ךֿֿֿ (derived from ךֿֿ *relat.* and ךֿֿ *dat.*) or (which is less common) ךֿֿֿֿ (derived from ךֿֿֿ and ךֿֿ Gen.); e. g. ךֿֿֿֿֿֿֿֿֿ *rex, qui tibi i. e. tuus*, כל ךֿֿֿֿֿֿֿֿֿֿ Gen. 14: 23. Jon. *omne tuum*. In like manner, these forms are employed also substantively, e. g. 2 Kings 6: 11 ךֿֿֿֿֿֿֿֿֿֿ *our possessions*, and even indeed as predicate of a sentence, Gen. 31: 43 כל דָאָה חֲזִיךְ ךֿֿֿֿֿֿֿֿֿֿ *all which thou seest, that is mine*.

REM. 2. The suffixes of plural nouns are connected also with such prepositions as are originally *nomina pluralia*; e. g. בְּחִירֵי, עֲלֹהֵי, בְּיָרִיכֹן, see § 38. 2. In like manner אִירָה (Hebr. רֶשֶׁת), לִירָה and כְּמָא *as*, receive the suffixes of plural nouns, e. g. אִירָהֵי, אִירָהֵיִךְ, אִירָהֵיכֶם, אִירָהֵיהֶם, and the suffix is here to be translated by the Nominative.

## § 9.

### Other Pronouns.

#### 1. The Demonstrative Pronoun is as follows:

##### Singular.

- m. הַן, הֵן (Jer. 26: 9). } that.  
 הֵןִי (Job 9: 24). } this.  
 f. הֵןִי, הֵןִיִּךְ Gen. 24: 65. 37: 19. }  
 הֵןִי, הֵןִיִּךְ this, that.  
 c. הֵןִי (Ps. 24: 6. 32: 8), הֵןִיִּךְ.

Plural.

c. אֵלֶּיךָ, אֵלֶּיהָ Jer. 10: 1), אֵלֶּיךָ (Dan. 3: 12) these, those.

The personal pronouns of the third Pers. and the demonstratives, united with the Heb. article, as הַזֶּה, הַהוּא Exod. 20: 1) express our English *this very, precisely this*. So are to be explained אֵלֶּיךָ (אֵלֶּיךָ), אֵלֶּיהָ (Ruth 1:16. Lam.1: 4). That the demonstratives, moreover, can be employed in different cases by means of prepositions, will be understood without remark; e. g. 1 Sam. 25: 21 לְךָ *to this* (masc.), Dan. 5: 6 לְךָ *to this* (fem.).

2. The *Relative Pronoun* is הַ (Hebr. הַ)¹ or as *prefix* הַ (which never occurs in biblical Chaldee), for both Genders and Numbers. In general usage, it denotes the Nominative (more rarely the Accusative); how the (other) oblique cases are expressed, is described in the Syntax § 41. 1.

3. The *Interrogative Pronoun* is represented, partly after the analogy of the Hebrew, by מִן *who?* (used of persons), and מַה, מָה (מַה 1 Sam. 14: 43) *what?* (used of things), partly by a combination of the interrogative particle מִן and the demonstrative Pronoun; e. g. מִן אֵלֶּיךָ *m. f. (הֵיכָּה, הֵיכָּה)*. Yet the latter is the more energetic expression, *who then?* The cases of both Interrogatives are formed in the usual manner: e. g. מִן לְכֹהֵן *to whom?* לְכֹהֵן *for what?* לְכֹהֵן *to whom then?* 1 Sam. 6: 20.

With מִן prefixed is found for the second Interrog. מִן-הֵיכָּה Esth. 7: 6, as well as מִן מִיָּה (מִיָּה) Jon. 1: 8, but with הַ prefixed, מִן-הַ.

The first Interrog. is sometimes united with the personal or demonstrative pronoun (*quis hic, quid hoc*), and is then contracted with this into one word; e. g. מִן הוּא (מִן הוּא) Prov. 20: 6. 27: 4. מִיָּה Jer. 26: 9 (on the contrary, Gen. 26: 27. Jon. מִיָּה).

On the designation of the reflexive and reciprocal (*self*) pronouns, comp. the Syntax § 43, 1.

¹ Upon the Egyptian-Aramaean inscriptions this is written : זֶה and זֶה.

## CHAPTER III.

## The Verb.

## § 10.

*Derivation and Inflection of the Verb in general.*

1. The verbs are in their origin partly *primitive*, partly *derivative*. The former compose the great majority; the latter, which come from verbs (*verbalia*) or from nouns (*verba denominativa*), particularly the last, are few; and, as would naturally be supposed, present themselves commonly in the derived conjugations; e. g. שָׁרַשׁ *to outroot*, אָשְׁחָרַשׁ *to take root*, from שָׁרַשׁ *root*, הָאָהֳלִי *to pitch a tent*, from אָהֳלָא *a tent*, וְיָרַד (אֶזְרִידָר *to furnish with provisions*, from וְיָרַד *viaticum*, אֶשְׁתָּמוּדַע from מוֹדַע *an acquaintance*.

Verbs admitted into Chaldee from the occidental languages, particularly Greek, are only few and such chiefly as denote technical manipulations; e. g. גִּלְתָּ גִּלְתָּ *γλύνειν*; from τὰξίς was formed טַקְסָם.

2. The stem-form of the verb consists usually of three consonants, which are pronounced in one syllable with the vowel *a* or *e* (less frequently *o*), under the second radical. Yet there are also some verbs with four letters (*quadrilittera*), which are accustomed to take the vowels *a*, *e*; e. g. סָרְבַּל *to cover*; and two entire classes of verbs are in the stem-form biliteral, קָם, דָּק. The stem-form of the verb is at the same time the *tempus praeteritum*, and from it are derived, most directly, not only the other *tenses* and *modes*, but also a *Passive* with its corresponding *tenses* and *modes*.

3. But as in Hebrew, so here the ground-form of the verb lies at the basis of certain other forms which express the idea of their stem under some particular modification; and like that, may not only be inflected through all the usual *tenses* and *modes*, but are furnished also with *Passives* of their own, which undergo the same inflection. These forms are *two*: אֶשְׁתָּבַל and קָטַל. They are called (as well as the ground-form itself) *Conjugations*. There are,

therefore, in Chaldee *three* (ordinary) Conjugations. In regard to some others, less frequent, *Schaphel*, *Poel*, *Pilel*, see below § 14.

4. The *characteristics* and *signification* of the derived Conjugations are as follows: 1. The characteristic of the second Conj. or *Paël* is the doubling of the second stem-letter (corresponding to the Hebr. *Piël*). In *signification* it has generally an intensive meaning as compared with the verbal idea of the ground-form; e. g. *חָבַר* *frangere*, *חָבַר* *confringere*, *שָׁלַח* *to send*, *שָׁלַח* *to send away*. It is often causative, especially when *Peal* is intransitive; e. g. *חָכַם* *to be wise*, *Paël* *חָכַם* *to make wise*; *חָוַר* *to be white*, *חָוַר* *to make white, to wash*; *כָּחַם* *to be red*, *כָּחַם* *to redden, to dye red*; *סָלַק* *to ascend*, *סָלַק* *to cause to ascend* (also *to take away, to remove*); sometimes merely with the application *to consider, declare, treat* a person or thing as that which the *Peal* expresses; e. g. *כָּבַר* *to lie*, *כָּבַר* *to declare one a liar, to convict one of falsehood*. So a denominative verb expresses in *Paël* the result of that which the *noun* denotes; e. g. *נִיט* from *נִיט* *to spot, defile*, also *privation*; e. g. *נִשָּׁן* *to take away ashes*, *סָקַל* *to remove stones*, (comp. in English *head, behead*). 2. The third Conj. or *Aphel* is characterized by א (ה) prefixed to the stem-form and the vowel *e* or *i* in the last syllable. Its *signification* is usually causative of *Peal* (mostly in verbs, where *Paël* is not used, seldom if that Conj. exists at the same time; e. g. *סָמַק*, *סָמַק*); e. g. *קָרַב* *to be near*, *אָקַרַב* *to bring near (to present)*, *לָבַשׁ* *to put on*, *אָלַבַשׁ* *to cause to put on, to clothe*, *קָבַל* *to be dark, obscure*, *אָקַבַל* *to obscure*, *חָטָא* *to sin*, *אָחַטַי* *to entice to sin*; or with the application *to declare*, etc. (like *Paël*); e. g. *אָצַדַק* *to declare just, (judicially) to acquit*. The causative is to be recognized also in cases, where in English an intransitive expression is employed: e. g. *אָמַטַר* *to rain* (comp. *ὁ Ζεὺς ὕει*), *אָשְׁחַקַהּ*, *אָצַמַח* etc.

The several conjugations are not used in all verbs; a great number of verbs occur merely in *Peal*, others merely in *Paël*. In respect to the latter limitation, comp. e. g. *זָמַר*, *הָבַר*, *יָבַב*, *סָגַף*, *סָלַח*, *רָקַד*; yet even then the intensive signification may be traced without difficulty in the *Paël*. If *Paël* and *Aphel* exist at the same time, they are generally different in their signification; e. g. *נִינֵךְ* *to advise*, *אָמַנֵךְ* *to ap-*

point as king, קָבַל *accepit* (*obedivit*), אֶקְבַּל *obscuravit*. But sometimes both conjugations coincide in meaning; comp. סָמַק and אָסַמַק.

5. The Passives of all the conjugations are characterized by the prefixed syllable אָ (bibl. הָ), of which the following is to be remarked: a) When the verbal form begins with ה, ד, ט, the ה assimilates itself to the following letter and is denoted by *Dag. forte*; e. g. אֶדְבַּר, אֶשְׁפַּח, אֶהְבֵּר, from דְּבַר, שָׁפַח and הִבֵּר (more rarely and only in the later Targums the same takes place before other consonants); e. g. אֶבְחִיב Eccl. 12: 10, אֶמְחִיל (for אֶהְמִחִיל) Ps. 49: 13, נִיָּסְרוּ Ezek. 23: 48. Gen. 13: 7. 38: 9. Exod. 13: 10. 29: 43. Jon.); b) If the verbal form begins with a sibilant ש, צ, ס, ז, the ה is inserted after these letters; e. g. אֶשְׁתַּבַּח. In that case also, ה after צ passes into ט, after ז into ד; e. g. אֶצְטַבֵּעַ (for אֶחְצַבֵּעַ) (for אֶחְזַבֵּעַ). To both these specifications, verbs עו constitute, for the most part, an exception, inasmuch as in these the ה of the prefix is doubled in *Ithpeal* and *Ittaphal*; as, יִתְשַׁמֵּן, יִתְדַנֵּן, Lam. 1: 1. Dan. 2: 5. Isa. 1: 12. The signification is not merely passive, but frequently also *reflexive*<sup>1</sup> or *reciprocal* (e. g. אֶשְׁחִיג *to wash one's self*, אֶחַקֵּרֵב *to nourish one's self*, אֶחַלְלָה *to take counsel, deliberate*, 1 Kings 12: 6). But the idea of reflexiveness is to be taken here in the wider sense, similar to that expressed by the *Middle voice* in Greek; e. g. אֶסְתַּיֵּן *to be useful to one's self, to derive advantage*. Even where *we* speak actively, the original reflexive application is still to be detected; e. g. אֶהְיָה or אֶתְיָה *to become a Jew* (to cause or suffer one's self to be made a Jew), אֶתְנַרֵּץ *to flee* (to let one's self be put to flight). Accordingly, we might better perhaps term these forms with אָ Reflexives (as in fact the Hebr. *Hithpaël* together with *Niphal* was originally only *Reflexive*); but in the Aramaean where no other proper Passives exist, the *passive* signification has acquired in this conjugation the ascendancy, and they may hence also *a potiori* be denominated *Passives*.

Together with these Aramaean Passives, others (not merely in the

<sup>1</sup> We are not to consider this, but the passive signification as the original one; for the origination of a special form for the latter idea was a more urgent, nay, indispensable want of the language.



bibl. Chaldee) formed after the Hebrew (Pual and Hophal) sometimes present themselves; comp. § 12, 2. 4. 5. 6.

6. In regard to Tenses and Modes, the Chaldee has, in all the conjugations enumerated: a) a Praeter and Future; b) an Infinitive, Imperative (the latter in the Passives also), and a Participle (which in all the Actives is double). All these forms arise from the ground-form, directly or indirectly (as the *Fut.* immediately from the *Imp.*) by the addition of formative letters (ר, נ), by a varied pronunciation of the radical consonants, or in both ways. But the personal inflection in the Praeter and Imperative is effected, as in Hebrew, by sufformative syllables, in the Future by praeformative and sufformative syllables, at the same time. These syllables are fragmentary forms, derived from the personal Pronouns.

7. As in the formation of verbs, all the stem-letters remain unaltered, or one or two of them suffer a change by suppression or some mode of commutation, all verbs in Chaldee divide themselves into two principal classes. The former are called *regular* verbs, the latter *irregular*. This distinction we must here follow.

## § 11.

### *Inflection of the Regular Verb.*

1. With the *Praeter* connects itself most directly the *Imperative* in all the conjugations; from the Imperative proceeds the *Future*. The Imperative of *Peal* is characterized by the obtuse vowel ( ); the Imperatives of *Paël* and *Aphel*, as well as those of all the *Passives*, are identical in form with the Praeter.

2. The *Futures* arise from the Imperatives by prefixing ר, which in *Peal* is pronounced with פ, in *Paël* with פ, in *Aphel* (where the א is elided) with פ, but in all the *Passives* with פ (רפ).

3. The *Infinitives* are formed from the Praeters, in a two-fold way: a) in *Peal* by the prefixed syllable נ; b) in the other conjugations and all the *Passives*, by the annexation of נפ.

4. The *Participles* also arise most immediately from the form of the *Praet.*, and are formed: a) In Peal merely by a varied pronunciation of the stem-consonants (קָטַל, קָטִיל); b) In all the other conjugations and the Passives, by the prefixed מ, which in Paël is pronounced without a vowel, in Aphel with ׀, in the Passives with ׀ (מַחֵ). Of the two Participles of the active conjugation the first, with ׀ in the last syllable, has always an *active* signification, the second, with ׀ in the last syllable, a *passive* signification.

5. The personal inflection is most simple in the *Praeters* and *Imperatives*, most complicated in the *Futures*. The formative letters and syllables are exhibited in the following table:

	Praeter.	Imperat.	Future.
3. <i>Sing. m.</i>	—		יֵ
<i>f.</i>	תֵּ—		תֵּ—
2. <i>Sing. m.</i>	תֵּ— or תֵּ—	—	תֵּ—
<i>f.</i>	תֵּ—	יֵ—	תֵּ— יֵ
1. <i>Sing. com.</i>	תֵּ—		אֵ—
3. <i>Plur. m.</i>	יֵ—		יֵ— יֵ
<i>f.</i>	אֵ—		יֵ— יֵ
2. <i>Plur. m.</i>	תֵּ— יֵ	יֵ—	תֵּ— יֵ
<i>f.</i>	תֵּ— יֵ	אֵ— יֵ	תֵּ— יֵ
1. <i>Plur. com.</i>	אֵ— יֵ		נֵ—

6. When sufformatives are added, which take the tone: a) The vowels ׀, ׀, and ׀ (the latter only in the *Fut. Peal*) in the last syllable of the verb, are dropped, provided the sufformatives begin with a vowel; on the contrary, before the sufformative י and א of the third person *Praet.* and that of the second person of the *Imp.*, to which the tone is not transferred, these vowels are retained; b) In the third *fem.* and first *com.* of the *Praet. sing.* in Peal and Ithpeal, when in this way two vowelless consonants would come together, the helping-vowel ׀ is assumed.

The most essential deviation of the personal inflection of the Chaldee verb from the Hebrew consists in this, that the second Pers. sing. Praet. is the same in both genders; on the contrary, the third Pers. plur. Praet. along with the *Masc.* has also a *Fem.*; and that the third plur. *Fut. fem.* is formed by the praeform. ׀ (not ׀). Moreover, the sufformatives of the *Fut.* (e. g. ׀ֿ) may here be more easily explained than in the Hebrew.

The Paradigm of all the conjugations of the regular verb is now as follows :

		Peal.	Ithpeal.	Paël.
<i>Praet.</i>	3. <i>m.</i>	קָטַל	אֶתְקַטַּל	קָטַל
	3. <i>f.</i>	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ
	2. <i>m.</i>	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ, קָטַלְתָּ
	2. <i>f.</i>	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ
	1. <i>c.</i>	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ
<i>Plur.</i>	3. <i>m.</i>	קָטְלוּ	אֶתְקַטְלוּ	קָטְלוּ
	3. <i>f.</i>	קָטְלָא	אֶתְקַטְלָא	קָטְלָא
	2. <i>m.</i>	קָטַלְתֶּם	אֶתְקַטַּלְתֶּם	קָטַלְתֶּם
	2. <i>f.</i>	קָטַלְתֶּן	אֶתְקַטַּלְתֶּן	קָטַלְתֶּן
	1. <i>c.</i>	קָטְלָנָא	אֶתְקַטְלָנָא	קָטְלָנָא
<i>Infin.</i>		מִקְטַל	אֶתְקַטְלָא	קָטְלָא
<i>Imp.</i>	2. <i>m.</i>	קָטַל	אֶתְקַטַּל	קָטַל
	2. <i>f.</i>	קָטְלִי	אֶתְקַטְלִי	קָטְלִי
<i>Plur.</i>	2. <i>m.</i>	קָטְלוּ	אֶתְקַטְלוּ	קָטְלוּ
	2. <i>f.</i>	קָטְלָנָא	אֶתְקַטְלָנָא	קָטְלָנָא
<i>Fut.</i>	3. <i>m.</i>	יִקְטַל	יִתְקַטַּל	יִקְטַל
	3. <i>f.</i>	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2. <i>m.</i>	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
	2. <i>f.</i>	תִּקְטְלִין	תִּתְקַטְלִין	תִּקְטְלִין
	1. <i>c.</i>	אִקְטַל	אִתְקַטַּל	אִקְטַל
<i>Plur.</i>	3. <i>m.</i>	יִקְטְלוּ	יִתְקַטְלוּ	יִקְטְלוּ
	3. <i>f.</i>	יִקְטְלִין	יִתְקַטְלִין	יִקְטְלִין
	2. <i>m.</i>	תִּקְטְלוּ	תִּתְקַטְלוּ	תִּקְטְלוּ
	2. <i>f.</i>	תִּקְטְלִין	תִּתְקַטְלִין	תִּקְטְלִין
	1. <i>c.</i>	נִקְטַל	נִתְקַטַּל	נִקְטַל
	1. <i>Part.</i> { <i>m.</i>	קָטַל	מִתְקַטַּל	מִקְטַל
	{ <i>f.</i>	קָטְלָא	מִתְקַטְלָא	מִקְטְלָא
	2. <i>Part.</i> { <i>m.</i>	קָטִיל		מִקְטַל
	{ <i>f.</i>	קָטִילָא		מִקְטְלָא

[illegible]

## § 12.

*Remarks on the Paradigm of the Regular Verb.*

## 1. IN GENERAL.

1. The verbal forms with  $\text{--}$  are often written *plene*  $\text{--י}$  or with  $\text{י--}$ , namely: a) The ending of the first person *sing.*, as well as of the second *plur. fem.* of the Praeter, e. g.  $\text{שָׁמַעְתִּי}$  Gen. 3: 10,  $\text{נָטַרְתִּי}$  1 Sam. 25: 20,  $\text{עָבַרְתִּי}$  1 Kings 18: 13, 18,  $\text{הָלִיכְתִּי}$  Deut. 29: 5,  $\text{עָבַרְתִּיךְ}$  Exod. 1: 18. b) The *Paël* and *Aphel*, e. g.  $\text{אָחַזְתִּיךְ}$  2 Kings 6: 23,  $\text{מָלִיכְתִּי}$  Ps. 16: 2,  $\text{הָלִיכְתִּי}$  Josh. 18: 8,  $\text{הָלִיכְתִּי}$  Deut. 29: 5, Jon.,  $\text{קָבַלְתִּי}$  Gen. 4: 11,  $\text{מָקַשְׁתִּי}$  Hos. 6: 3. c) The *Partic. act.* in *Peal*, e. g.  $\text{נָחַח}$  Dan. 4: 20,  $\text{נָכַח}$  Gen. 3: 15,  $\text{פָּרִיק}$  Cant. 5: 8. On the other hand, the *Part. Peil* appears seldom as  $\text{הָקַל}$  Dan. 5: 27, and in *Paël* and *Aphel*  $\text{--}$ , is sometimes shortened into  $\text{--}$  before suffixatives which begin with a consonant ( $\text{אֶעֱלֶהוֹן}$  Joel 3: 5,  $\text{שִׁירְבָהָא}$  2: 32. 3: 3; see below 2, 1.

2. *Praeter.* The second pers. *sing. masc.* assumes often the form  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$  Prov. 23: 8. 2 Sam. 14: 13,  $\text{אָחַזְתָּךְ}$  etc. Dan. 5: 22. 6: 13. Gen. 4: 10. 20: 9. 22: 16. 31: 26. Judg. 5: 11; and in the Praeter of *Paël* and *Aphel*, as well as in the Praeter *Peal* of such verbs as have their vowel in *e* or *o*, this form is the predominant one; comp. Dan. 2: 47  $\text{יָבַלְתָּ}$ , 5: 27  $\text{הָקַלְתָּ}$ , Gen. 3: 17  $\text{קָבַלְתָּ}$ , 18: 5  $\text{מָלַכְתָּ}$ , 24: 14  $\text{זָמַנְתָּ}$ , 32: 28  $\text{אֶסְכַּלְתָּ}$  etc. To the third pers. *Plur. masc.*, in the later Targums, is sometimes attached the paragogic  $\text{ן}$ ; e. g.  $\text{עָבַדְוֹן}$  Gen. 3: 7,  $\text{שָׁבַחוֹן}$  Ps. 148: 7. With a similar addition, occurs the third plur. fem.  $\text{אָחַזְתִּירְךְ}$  Gen. 3: 7. Jon.  $\text{אָמַרְתִּין}$  (אָמַרְתִּין) Exod. 4: 19 (T. H.), instead of  $\text{--}$ , both these forms have sometimes  $\text{--}$  under the second radical (especially in Ven.); e. g.  $\text{שָׁמַעְו}$  Gen. 8: 3. Josh. 9: 1,  $\text{בָּלַעְו}$  Gen. 41: 7.

3. *Future.* Instead of the formative  $\text{י}$ , we find also  $\text{נ}$  in the Targum of the *Proverbs*, in imitation of the Syriac; e. g.  $\text{נִדְגִיל}$  Prov. 16: 10,  $\text{נִסְחִיחַ}$  10: 3,  $\text{נִנְטַר}$  2: 9,  $\text{נִחַפְסַס}$  10: 31,  $\text{נִחַיְקַר}$  27: 18,  $\text{נִסְחַקְבַל}$  12: 27,  $\text{נִחַאֲנַח}$  29: 2; comp. Dathe *de ratione consensus vers. Chald. et Syr. Prov.* p. 16. Instead of  $\text{ן}$  the third pers. *Plur.* ends in  $\text{ו}$  Ezra 4: 12  $\text{רָחִישׁוּ}$ .

4. *Infinitive.* The ending of the Infinitive in *Ithpeal* and the following conjugations, becomes sometimes in bibl. Chaldee  $\text{ܐܝܬܦܥܠ}$ , instead of  $\text{ܐܝܬܦܥܠܐ}$ ; e. g. Dan. 2: 12, 14. Ezra 7: 14. Dan. 6: 4; but in the Targums  $\text{ܐܝܬܦܥܠܐ}$  (ܐܝܬ); e. g.  $\text{ܐܝܬܦܥܠܐ}$  Exod. 13: 21. Ezek. 13: 20,  $\text{ܐܝܬܦܥܠܐ}$  Ps. 102: 23. 119: 6. Num. 9: 17. 11: 17. Isa. 8: 12. Esth. 1: 5. 2: 8. In other instances the characteristic termination  $\text{ܐܝܬܦܥܠܐ}$  is wanting; e. g. 1 Sam. 26: 25. 30: 8. In *Paël* and *Aphel*, as well as in the Passives, the Infinitive has occasionally a prefixed  $\text{ܡܐ}$ ; e. g.  $\text{ܡܐܝܬܦܥܠܐ}$  Cant. 1: 7,  $\text{ܡܐܝܬܦܥܠܐ}$  Deut. 32: 23 (T. H.),  $\text{ܡܐܝܬܦܥܠܐ}$  Ps. 118: 9,  $\text{ܡܐܝܬܦܥܠܐ}$  Exod. 21: 20. Lev. 5: 21 (T. H.). Lev. 26: 15. Jon. Exod. 7: 3. Jon. Infrequent are forms of the Infinitive like  $\text{ܩܬܘܠܝ}$  Lev. 13: 7. Jon.  $\text{ܩܬܘܠܝ}$  Gen. 22: 5. Jon.  $\text{ܩܬܘܠܝ}$  Gen. 2: 9. Jon.),  $\text{ܩܬܘܠܝ}$  Esth. 2: 3,  $\text{ܩܬܘܠܝ}$  Ps. 92: 3,  $\text{ܩܬܘܠܝ}$  Job 1: 13,  $\text{ܩܬܘܠܝ}$  Deut. 18: 10 (T. H.), with  $\text{ܩܬܘܠܝ}$  *parag.*

5. *Passive.* The prefix  $\text{ܐܝܬ}$ , for which in bibl. Chaldee and often elsewhere  $\text{ܐܝܬ}$  is employed (Ezra 6: 2. 7: 15. Dan. 3: 27, 28. 6: 22. 5: 27, etc.), only a few times  $\text{ܐܝܬ}$ , comp. § 25. 2, is sometimes exchanged for  $\text{ܐܝܬ}$  in the *Praet.* and *Inf.* in the later Chaldee; e. g.  $\text{ܐܝܬܦܥܠܐ}$  1 Sam. 23: 7 (which is closely related to the *Rabb.* conjugation *Nithpaël*). In the Participles, the  $\text{ܡܐ}$  is but seldom omitted; e. g.  $\text{ܡܐܝܬܦܥܠܐ}$  Job 28: 21,  $\text{ܡܐܝܬܦܥܠܐ}$  Gen. 31: 15, T. H.; on the contrary, the Infinitives sometimes assume it: see No. 4.

## 2. REMARKS ON THE CONJUGATIONS SEVERALLY.

1. *Peal.* The distinguishing vowel of the ground-form (*Praet.*) in a considerable number of verbs, particularly such as have an intransitive signification, is  $\text{ܐܝܬ}$  (ܐܝܬ) or  $\text{ܐܝܬ}$  (ܐܝܬ), less frequently  $\text{ܐܝܬ}$ ; e. g. a)  $\text{ܐܝܬܐܠܝܢܐ}$  to be sad,  $\text{ܐܝܬܐܠܝܢܐ}$  to be bad,  $\text{ܐܝܬܐܠܝܢܐ}$  to be good,  $\text{ܐܝܬܐܠܝܢܐ}$  to sit,  $\text{ܐܝܬܐܠܝܢܐ}$  to lie,  $\text{ܐܝܬܐܠܝܢܐ}$  to be strong. b)  $\text{ܐܝܬܐܠܝܢܐ}$  to sleep, Gen. 2: 21,  $\text{ܐܝܬܐܠܝܢܐ}$  to be dry,  $\text{ܐܝܬܐܠܝܢܐ}$  to be bereaved, to be an orphan. In most of these verbs, the Syriac and Arabic agree in this punctuation; comp.  $\text{ܐܝܬܐܠܝܢܐ}$ ,  $\text{ܐܝܬܐܠܝܢܐ}$ ,  $\text{ܐܝܬܐܠܝܢܐ}$  (ܐܝܬܐܠܝܢܐ), and the distinction of verbs in *a* and *e* is in general more strongly marked in the Aramaean than in Hebrew. Occasionally both forms are in use at the same time; as,  $\text{ܐܝܬܐܠܝܢܐ}$ ,  $\text{ܐܝܬܐܠܝܢܐ}$ ;  $\text{ܐܝܬܐܠܝܢܐ}$ ,  $\text{ܐܝܬܐܠܝܢܐ}$ ;  $\text{ܐܝܬܐܠܝܢܐ}$  and  $\text{ܐܝܬܐܠܝܢܐ}$ .

The vowels *e* (י), *o* remain; a) In the other persons of the *Praet.* as inflected, where in other verbs  $\text{--}$  is pronounced (שָׁאֲלָנָא Ezra 5: 9, נִצְבָּחוּן Josh. 24: 13, סָלִיקְנָא Judg. 15: 10, סָלִקְוֹ Ezra 4: 12, תָּרֻבוּ Jer. 49: 4; also the third *fem.* and first *com.* retain regularly the vowel under the second radical; as, בָּשְׁלָה Ezra 4: 24, תָּרֻבָּה Ezek. 26: 2, שָׁאֲלָה Prov. 10: 7, טָעַמְיָה 1 Sam. 14: 43, קָטְלִיהָ 2 Chron. 25: 19, תָּלִימִיָּה Gen. 37: 6, Ven. Sometimes, however, a shortening of the  $\text{--}$  into  $\text{--}$  takes place in closed syllables; e. g. שָׁאֲלָנָא, שָׁאֲלָחוּן 1 Sam. 1: 21. 12: 13. Judg. 13: 6. Ezra 5: 91. 2 Chron. 25: 16. b) In the *Imper.*, verbs in *e* have commonly  $\text{--}$  or  $\text{--}$  ( $\text{--}$ ); e. g. לָבַשׁ 1 Kings 22: 30, קָרַב Job 2: 5. Ruth 2: 14. Josh. 24: 14, אָוֵל or אָוִיל Gen. 22: 2. 1 Sam. 3: 9. Ps. 34: 12. Joel 1: 12, 13; but in the *Fut.* ( $\text{--}$ ); e. g. הִלָּכֵשׁ Dan. 5: 16, יִשְׁפָּח Dan. 4: 24; or ( $\text{--}$ ), e. g. תִּהְיֶיב Deut. 28: 30; or י, e. g. יִתְקַוֶּה Gen. 31: 35, תִּסְגֹּדֶה Exod. 20: 5. When in *one verb* two forms of the *Fut.*, in  $\text{--}$  and  $\text{--}$ , or in  $\text{--}$  and י, exist together, each has uniformly a peculiar signification; e. g. יִקְרַב Num. 1: 51 *he will approach* (*Futurum*), יִקְרַב Isa. 5: 19 *may he approach* (*Optative*) Exod. 3: 5; יִתְקַוֶּה Gen. 25: 23 *he will overpower*, יִתְקַוֶּה Gen. 31: 35 *he will be mighty* (*valebit*); יִשְׁלֹט Dan. 5: 7 *he shall rule*, יִשְׁלֹט Eccl. 8: 9 *he is accustomed to rule*. Verbs with י, on the contrary, form the *Fut.* in י; e. g. יִרְמִיָּה Ps. 121: 4.

In the *Praeter* of verbs in *a*, such forms as קָטְלָה and קָטְלִיהָ occur in the Ven. text along with קָטְלָה, קָטְלָה, for which the London edition has קָטְלָה (§ 15. Rem. 3) and קָטְלָה (Gen. 30: 16. 1 Kings 18: 13. Ruth 2: 14. Josh. 24: 11. Jer. 36: 31). The third plural also is written קָטְלִי in the Ven.; see above 1. 2.

The *Infinitive* has sometimes, in the later Targums, the termination (of the *Stat. emphat.* אֶ־; e. g. מִסְפָּדָא Ps. 118: 7. Lev. 27: 10 (T. H.), still more frequently מִקְטָל Job 29: 6. Ruth 4: 6. Gen. 16: 5. Jon. or מִקְטִיל Esth. 9: 1. Gen. 15: 12. Jon. Ruth 3: 4. Isa. 20: 6. (the latter together with the forms in  $\text{--}$ ); uncommon are the Hebraizing forms קָטֹל or קָטֹל; e. g. Gen. 49: 6. Ruth 2: 1. Judg. 9: 54. Ps. 105: 14 (even with *Suffix.*).

*Imperative.* The *scriptura plena* of this form קָטֹל occurs only sometimes; e. g. שְׂחֹקִי 2 Sam. 13: 20, רְחוּמִי Ps. 31: 24. There



is found also, after the Hebrew analogy כָּחוּךְ Ps. 26: 2, כָּחוּב Jer. 36: 28, כָּרוּר Gen. 21: 10. Jon. It is but very seldom that the vowel stands under the first radical in the second *fem. sing. plur.*, as שָׁלוּחַ Isa. 32: 1.

2. *Ithpeal*. Two forms prevail here אֶתְקַטֵּל (especially in verbs 3. and 2. Gutt., but also elsewhere Job 30: 18. Jer. 13: 11. Gen. 14: 15. Judg. 12: 1. Obad. 6.) and אֶתְקַטֵּל or (still more frequently אֶתְקַטֵּל, אֶתְקַטֵּל; e. g. אֶתְקַטֵּל Jer. 50: 23, אֶתְקַטֵּל Job 33: 25, אֶתְקַטֵּל Amos 9: 1, אֶתְקַטֵּל 1 Sam. 14: 39, אֶתְקַטֵּל Eccl. 12: 11, אֶתְקַטֵּל Dan. 45: 3, אֶתְקַטֵּל Dan. 3: 28, אֶתְקַטֵּל Jer. 49: 25, אֶתְקַטֵּל Isa. 1: 2, *Fut.* אֶתְקַטֵּל Amos 7: 17, אֶתְקַטֵּל Dan. 2: 24, אֶתְקַטֵּל Gen. 4: 13. Lev. 4: 20, אֶתְקַטֵּל Isa. 23: 18, אֶתְקַטֵּל Lev. 27: 20, אֶתְקַטֵּל 2 Kings 7: 4. Gen. 24: 11, participles אֶתְקַטֵּל Ps. 84: 13, אֶתְקַטֵּל Esth. 8: 8, אֶתְקַטֵּל Exod. 3: 2. Of the form in *a*, the third *fem. sing. Praet.*, even in verbs not Gutt., sometimes makes אֶתְקַטֵּל (see above); e. g. Isa. 50: 2, and of the verbs in *e*, the first pers. sing. may occur with three syllables; as, אֶתְקַטֵּל Ps. 119: 31.

3. *Paël*. The first pers. *Fut.* has sometimes  $\text{--}$  under the preformative; e. g. אֶתְקַטֵּל Isa. 42: 9, אֶתְקַטֵּל Isa. 63: 3, also the full vowel  $\text{--}$ ; e. g. אֶתְקַטֵּל Deut. 32: 1. Jon.

4. *Ithpaal*. The vowel of the last syllable is in the *Praeter* sometimes  $\text{--}$  or  $\text{--}$ ; e. g. אֶתְקַטֵּל Hos. 4: 16, אֶתְקַטֵּל Ps. 105: 25, אֶתְקַטֵּל Judg. 15: 9. The third *fem.* and first *com. sing.* is found often, especially in the Venet. text, with four syllables; as, אֶתְקַטֵּל or אֶתְקַטֵּל (Gen. 21: 2. Jon. Ruth 2: 19. Isa. 1: 7); on the contrary, the third persons *plur.* are reduced to three syllables; as, אֶתְקַטֵּל Hos. 4: 6, 17. Isa. 60: 8. A Hebraistic *Pual* form occurs מְצוּיָן Isa. 53: 5, מְצוּיָן Gen. 28: 17. Jon., מְצוּיָן Gen. 37: 3. T. H.

5. *Aphel*. In the bibl. Chaldee, ה appears commonly as the preformative of this conjugation, and this has been retained even in the *Fut.* and *Part.* between the preformative and the verb (after the manner of הִקְטִיל); e. g. הִקְרִיזוּ Ezra 5: 12, הִקְרִיזוּ Dan. 5: 29, הִקְרִיזוּ Ezra 4: 19, הִקְרִיזוּ Ruth 1: 21, הִקְרִיזוּ Dan. 7: 24, הִקְרִיזוּ Ezra 4: 13, הִקְרִיזוּ Ezra 6: 10, הִקְרִיזוּ Ezra 6: 11. The same occurs in verbs פִּי and פִּן also in the Targums; e. g.

הוֹדֵעַ Ps. 77: 15, הוֹדֵעִיהַ Ezek. 20: 11, הוֹדֵעַ Ps. 16: 11, הוֹדֵעַ Job 15: 13 comp. further Gen. 1: 24. 38: 24. Exod. 29: 46. Deut. 7: 21. Jon. In the Praeter, the forms which according to the Paradigm reject the characteristic vowel of the final syllable (especially in Ven.), retain the same; e. g. Num. 8: 17 אֶקְרָשִׁיהַּ, Jer. 50: 13 אֶרְגִּינָהּ. Instead of the *Aphel*, the exact punctuation of the *Hiphil* is several times found in the bibl. Chaldee; e. g. דְּאֶהֱוִיל Dan. 7: 22. 5: 20.

6. *Ittaphal*. The place of this conjugation, which occurs very seldom anywhere, is always supplied in the bibl. Chaldee by *Hophal*; e. g. Ezra 4: 15. Dan. 4: 33. 7: 11 (with  $\text{—}$  or  $\text{ו}$ ), from the Targums, comp. Jon. מוֹיָמָן Exod. 15: 17, מוֹפְסֵל Num. 8: 24.

## § 13.

*Personal Inflection of the Participles.*

1. The *Participles* of all the conjugations, in order to express the *finite verb*, are united, as in the Hebrew, with the separable pronouns (of the first and second pers.); e. g. קָטַל אֲנִי *I kill*, § 47. 1. But it is peculiar to the Aramaean, that here the *Participles* (in the *sing.* as well as *plur.*) flow together with these pronouns into one word, whereby a sort of new *tense* arises; e. g. קָטַלְתָּנָא, קָטַלְתָּנָא (1 Kings 18: 15). We give here the inflection of both participles in Peal, in full:

		Sing.		Plur.
<i>Active.</i>	1. m.	קָטַלְתָּנָא	1. m.	קָטַלְתָּנָא
	f.	קָטַלְתָּנָא	f.	קָטַלְתָּנָא
	2. m.	קָטַלְתָּ	2. m.	קָטַלְתָּ
	f.	קָטַלְתָּ	f.	קָטַלְתָּ
<i>Passive.</i>	1. m.	קָטַלְתָּ	1. m.	קָטַלְתָּ
	f.	קָטַלְתָּ	f.	קָטַלְתָּ
	2. m.	קָטַלְתָּ	2. m.	קָטַלְתָּ
	f.	קָטַלְתָּ	f.	קָטַלְתָּ

2. But the power of the language for such combinations extends still further. In the biblical Chaldee, a passive *Praeter* is formed by uniting the *Part. Peil* with the sufformatives of the *Praeter*. The compound, thus obtained, supplies the place of the *Ithpeal*. It is inflected thus :

		Sing.		Plur.
3.	$\left\{ \begin{array}{l} m. \\ f. \end{array} \right.$	קָטִיל	$m.$	קָטִילוּ
		קָטִילָה	$f.$	קָטִילָא
2.	$\left\{ \begin{array}{l} m. \\ f. \end{array} \right.$	קָטִילָהּ	$m.$	קָטִילוּן
			$f.$	קָטִילָנָהּ
1.	$c.$	קָטִילָהּ	$c.$	קָטִילָנָהּ

Comp. Dan. 5: 27, 28, 30. 6: 4. 7: 4, 6, 11. Ezra 5: 14. That we are not to consider these forms as *Praet. Peal* with  $\text{—}$ , is shown partly by the passive signification which they have in these passages, partly by the circumstance that other forms of these verbs are used in the *Praet.* in an active sense.

According to the Ven. ed., similar formations from the active participles also are found in the Chaldee of the Targums; e. g. אָמְרוּ Cant. 1: 1, פָּהֲרִיתָ Gen. 4: 11, and with  $i$  in the second syllable צָבִירָה Ruth 2: 17, from אָמַר, פָּהַח, צָבִיר, etc.

## § 14.

### *Unusual Conjugations and Quadriliteral Verbs.*

1. As in Hebrew, so here there are certain less frequent conjugations in addition to those in ordinary use, and which are produced sometimes by the insertion of a quiescent, sometimes by the reduplication of a stem-consonant. Some of these are found uniformly in certain classes of the irregular verb, namely: 1) *Po-ël* and *Ithpoal*, with the same characteristics which it has in Hebrew; e. g. סוּפֵק Hos. 13: 5, סוּפֵק Deut. 2: 7. Jon., סוּבֵר Num. 11: 12, מְסוּבֵרָא Gen. 45: 1, מְסוּבֵלִין Ezra 6: 3, from שׁוּם, שׁוּמָם; 2) *Palel* with *Ithpalel* אֶשְׁתַּחֲוֶה, טַחֲנָהּ Ps. 143: 4. So likewise *Polel* with *Ithpolal* (in *Verbs* עַד); e. g. רוּם Ps. 75: 8. Dan. 4: 34, רוּשִׁיש Jer. 12: 19, אֶחְרוּם Dan. 5: 23. Ps. 107: 25. 3) *Palpel* (with

a repetition of the first and second stem-consonant) and *Ithpalpal*; e. g. בָּלָבַל Gen. 11: 9, טַמְטִים (from טִים) Judg. 3: 22, גָּלַגַּל (from גָּלַל) Lam. 3: 3, רָכַךְ (from רִיךְ) Ps. 143: 3 (see the verbs טַט and טו). Infrequent are, 4) *Schaphel* and *Ischthaphal*; e. g. טָכַל Ezra 4: 12. Gen. 49: 10, אֶשְׁתַּעֲבֵד Gen. 49: 10, יִשְׁתַּכַּל Ezra 4: 13, or *Taphel*; e. g. תִּרְגַּם to interpret.

Under No. 1. can be embraced also forms like שִׁיזְבָּחָא Exod. 5: 23), שִׁיזְבָּחָא 1 Sam. 30: 22, שִׁיזְבָּחוֹן Josh. 22: 31, אֶשְׁתִּיזֵיב 1 Sam. 22: 1. Fut. יִשְׁיזֵב Dan. 3: 17. etc. But they approach much nearer to *Paël*, inasmuch as the reduplication is compensated by a long vowel; comp. § 7. a. (שִׁיזֵב for שִׁיזְבָּח); also שִׁיזֵּיב Ezra 6: 15 (שִׁיזֵּיב Gen. 2: 2), *Pass.* אֶשְׁתִּיזֵּיב Ps. 23: 26 to complete (which others consider as *Schaphel* from יִצֵּב), appears to belong here.

2. The *quadriliteral verbs* have commonly the form of *Paël*; e. g. כָּשַׁרְג Syr. ܟܫܪܓ (κατηγορεῖν) Job 37: 20, סָרַב Job 20: 15, סָרַב and אֶסְתַּרְבָּה Ps. 106: 13. Prov. 12: 19, סָקַב Prov. 12: 27, אֶסְתַּלַּעַם and סָלַעַם Num. 16: 14. Jon., אֶסְתַּלַּעַם and סָלַעַם, אֶתַּפְרִנֵּם and פָּרַנֵם Ps. 39: 11. Their origin must be explained essentially in the same manner as in the Hebrew language. See Gesenius, Lehrgebäude, p. 861 sq.

The forms סָרַב, סָקַב and סָנַר can also be regarded as a conjugation *Saphel* (softened from *Schaphel*) from סָרַב, קָבַל, נוֹר. Indeed, the quadriliteral verbs generally and these more infrequent conjugations are closely related and flow easily into each other.

## § 15.

### Guttural Verbs.

As the Gutturals (ע, ח, ה, א, and in part ר) have the same properties in Chaldee as in Hebrew, it follows that the same rules for substance apply to the inflection of the guttural verbs here, which apply to them there. Presupposing, therefore, an acquaintance with these rules, we subjoin at once a summary of the inflection of such verbs (with the necessary references), followed by some more particular explanations in regard to details.

VERBS 1. GUTTURAL.

*Peal Praet.* עָבַד 3. *f.* עָבְדָה 2. *m.* אָוֹלָהּ 1. *Sing.* אָמְרָה, עָבְרָה, *Imp.* עָבֵד, עָבְדִי (עָבִיד Gen. 6: 14. Ps. 34: 5), אָוֹל (אָוִיל) Exod. 3: 4, plur. אָבִידוּ Gen. 34: 10. Judg. 9: 49, אָמְרוּ (אָמְרוּ Dan. 2: 9. Gen. 12: 13), *Infin.* מְעַבֵּד, מְעַבְדָה, *Fut.* יַעֲבֹד, יַעֲבֹדָה, יַעֲבֹדוּ (יַעֲבִידוּ Ezra 7: 18. see § 7. d.), *Part.* עָבִיד, עָבִידָה. — *Ithpeal.* אֶתְעַבֵּד, אֶתְעַבְדָה. — *Paël Praet.* עִבַּד, *Fut.* יַעֲבִיד — *Ithpaal.* אֶתְעַבֵּד — *Aphel Praet.* אֶעֱבֵד, אֶחַסֵּן, אֶתְחַיֵּב, *Fut.* יִחַסֵּן, יִחַסְּנוּ, *Part.* מְחַלֵּק.

VERBS 2. GUTTURAL.

*Peal Praet.* בָּחַן 3. *fem.* יִחְבֹּחַת, 1. *sing.* יִחְבִּית, *Imp.* בָּחֵן (בָּחוּן), בָּחֵנוּ (Josh. 24: 14 sq.), *Infin.* מִבְּחֵן (מִרְחֵט Ps. 19: 8), *Fut.* יִבְחֵן, *Part.* בָּחִין, בָּחִינָה. — *Ithpeal.* אֶתְבָּחֵן, אֶתְבָּחִין. — *Paël Praet.* חָרַשׁ, אָחַד, בָּרָךְ, בָּרָכָה, *Fut.* יִקְרַב (תִּקְרְבוּ Gen. 3: 3), *Infin.* קָרְבָא. — *Aphel Praet.* אֶבְחֵן etc.

VERBS 3. GUTTURAL.

*Peal Praet.* שָׁבַח 3. *f.* שָׁבַחַת, *Imp.* שָׁבַח, שָׁבַחִי, שָׁבַחִי (Joel 1: 14. Exod. 5: 18), שָׁבַחֵנוּ Joel 2: 15, *Fut.* יִשְׁבַּח, יִשְׁבַּחַת, *Part.* שָׁבַח, שָׁבַחִי. — *Ithpeal.* אֶשְׁבַּחַת 3. *f.* אֶשְׁבַּחַת. — *Paël Praet.* and *Imp.* שָׁבַח, רָבַר, בָּסַר (Ps. 22: 25), *Fut.* יִשְׁבַּח, יִשְׁבַּחַת, *Part. act.* מְשַׁבַּח Dan. 4: 34. — *Ithpaal.* אֶשְׁבַּחַת, אֶתְשַׁבַּח. — *Aphel Praet.* אֶשְׁבַּח, אֶשְׁבַּחִי.

1. The vowelless א of verbs 1. guttural often falls away in *Ithpeal*, and the ה of the prefix then receives *Dag. forte*; e. g. אֶתְחַדֵּר for אֶתְחַדֵּר, אֶתְחַגֵּר for אֶתְחַגֵּר, אֶתְחַמֵּר for אֶתְחַמֵּר Job 34: 31. Num. 15: 13. 35: 33. Hag. 1: 6. Job 34: 31. 1 Sam. 26: 20. On contracted forms of *Ithpaal*, like אֶתְחַמֵּר, see § 21.

2. Some verbs 2. א take י in the second conjugation; e. g. שָׁיַר Exod. 10: 12. Jon., from שָׁאֵר, שָׁיַל Ps. 106: 14. 137: 3.

3. In verbs 3. gutt., the third Pers. *sing. fem.* of the Praeter ends sometimes in ׀ or ׀׀ (the latter especially on the occurrence of a ר); e. g. שָׁבַחַת Ruth 2: 14, שָׁלַחַת 1 Kings 21: 11, פָּחַחַת Deut. 11: 6, חָבַחַת Exod. 5: 6, רָחַחַת Esth. 1: 12, אָמַרַת Gen. 30: 16, אָמַרַת Dan. 5:

10, הָחִיָּוָה Gen. 16: 3, אָחַבְרָהָה Gen. 35: 19, אָחַבְרָהָה Job 6: 13, הָחִיָּוָה Dan. 3: 34. This formation is less frequent in the first sing.; e. g. Dan. 2: 25 הַשְׁכֵּחַ for אֲשַׁכֵּחַ. In verbs 2. *gutt.*, the third *sing.* is sometimes inflected in the above manner; e. g. רָהִיטָה Judg. 13: 10.

4. The composite Sheva, which appears in these verbs instead of Sheva simple, is uniformly  $\text{־}$ ; verbs פִּא only have in the *Imper. Peal* usually  $\text{־}$ , e. g. אָמַר Dan. 2: 4, 9, אָזַל Gen. 22: 2; in like manner, verbs פִּח in *Infin. Peal*, e. g. מָהָרָה Cant. 5: 3. — On those verbs פִּא which are treated as verbs quiesc. 1. rad., see § 21.

5. Forms like הָחִיָּוָה Dan. 7: 22, הָאֶחָדִיל are to be considered as *Hiph.*, not as *Aphel*.

## § 16.

### *Regular Verbs with Suffixes.*

Of the suffixes enumerated above in § 8. 2, those which begin with a vowel are, as a general usage, naturally connected with verbal forms which end with a consonant; and, *vice versa*, those beginning with a consonant are connected with verbal forms which end with a vowel. The Imperatives and Participles only form here an almost uniform exception; since they receive suffixes (of the first pers. *sing.* and *plur.*) which are commonly destitute of a connective vowel; e. g. קָטַלְתִּי (קָטַלְתִּי 1 Sam. 20: 8), קָטַלְתָּ, קָטַלְתִּי, קָטַלְתִּי, comp. Num. 11: 12, 15. Judg. 9: 54. 1 Sam. 20: 8. Hos. 8: 2. Gen. 27: 34, 38. Ps. 25: 2. 41: 11. Besides, the suffix third pl. is usually appended to the third *fem. sing.* of the Praeter in the form נָהָן and נָהָן; see 2. a. [In general, the accession of the personal Pronoun to the verbal form itself is far more common than its connection with the sign of the accusative יָה].

2. The changes which the verbal forms undergo in consequence of the addition of the *suffixes*, affect almost exclusively the vowels; these are sometimes rejected, sometimes transposed. The following particulars may be specified:

a) Before suffixes which have a connective vowel, the third Pers. sing. in the *Praet. Peal* assumes the form קָטַלְתָּ, and the *fem.* that of קָטַלְתָּ (קָטַלְתָּ); e. g. קָטַלְתָּ he has killed thee, קָטַלְתָּ he has killed us, קָטַלְתִּי he has killed them (eos), קָטַלְתִּי she has killed me, נִסְבְּרָה Exod. 2: 5, קָטַלְתָּה Judg. 9: 54. 14: 17 (with *gutt.* רָהִיטָה Judg.

15: 6, בִּלְעָזְנוֹן Deut. 11: 6. Exod. 15: 12). Before בּוֹן and בֵּן, the original form remains; on the contrary, before נוֹן and נִין, the third fem. becomes קָטְלוֹ (Gen. 31: 32. Jon., גִּבְרָהוֹן), in *gutt.* verbs שָׁלַח (Exod. 15: 2 בִּלְעָזְנוֹן, see above). — The third *plur. masc.* is pronounced קָטְלוּ, but before בּוֹן and בֵּן, becomes קָטְלוֹן (comp. § 12. 1, 2); the second *plur. masc.* remains unchanged before suffixes beginning with a vowel קָטְלוּהוּ, קָטְלוּהוֹן; those which begin with נ are attached to the form קָטְלוּהוּ; e. g. קָטְלוּהוּ, קָטְלוּהוֹן. The third *plur. fem.* makes קָטְלוּ; (e. g. קָטְלוּהוּ, קָטְלוּהוֹן). The second *sing.* undergoes no change; e. g. קָטְלוּהוּ, קָטְלוּהוֹן; but for the fem. sometimes occurs קָטְלוּהוּ Jer. 15: 10. Judg. 11: 35. The first *sing.* makes קָטַל, seldom קָטַלְתִּי Num. 23: 11. Jer. 30: 14, the first *plur.* קָטְלוּ; e. g. קָטְלוּהוּ, קָטְלוּהוֹן, only the *fem.* קָטְלוּ connects itself with קָטְלוּ.

In ed. Ven. the ground-form retains the vowel under the second radical before suffixes; e. g. שָׁלַח, שָׁלַחָה Jer. 28: 15. Exod. 4: 28. In other copies also this occurs; e. g. Josh. 24: 17. Lond. נִשְׁרָא.

b) The persons of the *Imper. Peal* suffer so much the less change, since the regular suffixes assumed here are without the tone, as קָטְלוּ (קָטְלוּ Judg. 9: 54), קָטְלוּ; the second *plur. fem.* only is shortened into קָטְלוּ. But in the *Fut.*, when the verbal form ends with a stem-consonant, the ו of the last syllable falls away before suffixes which begin with a vowel; e. g. יִקְטְלוּ, יִקְטְלוּ Gen. 4: 14. Esth. 5: 14 etc.

c) The *Infin.* and the *Participles Peal* are treated in conformity with their character as nouns; but according to the light in which they are viewed, either as parts of the verb or as substantives, they may take the suffixes of the verb or noun; e. g. מִקְטָלִי (Dan. 6: 21. Exod. 2: 14. 21: 34. Num. 18: 23 etc. and מִקְטָלִי.

d) In all the persons of *Paël* and *Aphel*, which terminate in the third radical, the vowel ו is rejected on the accession of a suffix which has a connective vowel; e. g. קָטְלוּ, קָטְלוּהוּ, קָטְלוּהוֹן. The same takes place (on account of the tone being thrown forward) in the forms קָטְלוּ, קָטְלוּ. Further, the terminations of the second Pers. *sing. fem.*, of the second Pers. *plur. masc.* and the

first Pers. *plur.* in the Praeter are the same that were mentioned above in the Peal; and the first *sing. Praet.* is formed like קָטַלְתָּ; e. g. Judges 13: 14 פָּקַדְתָּהּ *I have directed her.*

e) The Infinitives of *all* the conjugations except Peal usually take before suffixes the ending וּ; e. g. קָטְלִיתָהּ (Exod. 20: 8), אֶקְטִילֶיהָ (Dan. 3: 16. Exod. 2: 3), אֶחְקֹטְלֶיהֶנּוּ Ezek. 6: 8. Num. 16: 9. 20: 12. § 12. 1, 4; sometimes, especially before the suffix third *plur.*, the Infinitives of every termination appear without this connective syllable; e. g. אוֹבְרֶיהוּן Deut 7: 10, אֶחָאֲבִירָהּ Judg. 3: 26.



## PARADIGM

OF THE REGULAR VERB WITH SUFFIXES IN PEAL.

*Praeterite.**Future.*

	Sing.	Plur.		Sing.	Plur.
3. <i>m.</i>	קָטַלְנִי	קָטַלּוּנִי		יִקְטֹלֵנִי	יִקְטֹלּוּנִי
	קָטַלְךָ	קָטַלּוּכָא		יִקְטֹלְךָ	יִקְטֹלּוּךָ
	קָטַלְכוֹן	קָטַלּוּךָ		יִקְטֹלְגִנְכוֹן	יִקְטֹלּוּגִנְכוֹן
	קָטַלְהָ	קָטַלּוּנָהּ		יִקְטֹלְהָ	יִקְטֹלּוּנָהּ
	קָטַלְנוֹן	קָטַלּוּהִי		יִקְטֹלְנוֹן	יִקְטֹלּוּנוֹן
	(קָטַלְנוֹן)	קָטַלּוּנוֹן			
3. <i>f.</i>	קָטַלְתִּנִּי	קָטַלְנִי	<i>Imperative.</i>		
	קָטַלְתְּךָ	קָטַלְךָ	<i>m.</i>	קָטַלְנִי	קָטַלּוּנִי
	קָטַלְתְּכוֹן	קָטַלְכוֹן		קָטַלְהָ	קָטַלּוּהָ
	קָטַלְתְּהָ	קָטַלְהָ		קָטַלְנָא	קָטַלּוּנָא
	קָטַלְתְּנוֹן	קָטַלְנוֹן		קָטַלְנוֹן	
2. <i>m.</i>	קָטַלְתִּנִּי	קָטַלְתּוּנִי	<i>f.</i>	קָטַלְיִנִּי	
	קָטַלְתְּהָ	קָטַלְתּוּנָהּ		קָטַלְיָהּ	
	קָטַלְתְּנוֹן	קָטַלְתּוּנוֹן		קָטַלְיִנוֹן	
2. <i>f.</i>	קָטַלְתִּינִי		<i>Infinitive.</i>		
	קָטַלְתִּיָּהּ			מִקְטֹלִי	
	קָטַלְתִּינּוֹן			מִקְטֹלְךָ	
1. <i>c.</i>	קָטַלְתְּךָ	קָטַלְגִנְךָ		מִקְטֹלְכוֹן	
	קָטַלְתְּכוֹן	קָטַלְגִנְכוֹן		מִקְטֹלְהָ	
	קָטַלְתִּיָּהּ	קָטַלְגִנְהָ		מִקְטֹלְהוֹן	
	קָטַלְתְּנוֹן	קָטַלְגִנְנוֹן			

REM. 1. Between the verbal form and the suffix, a נ (*Nun epenthetic*) is often inserted; e. g. יִקְטֹלֶנָּה, יִקְטֹלֶנָּה Dan. 2: 5, 9, or even an entire syllable -נ; e. g. יִקְטֹלֶנָּה, יִקְטֹלֶנָּה (Num. 16: 34), אֶפְקֹרֶנָּה, אֶפְקֹרֶנָּה Cant. 8: 2. Dan. 4: 1. 6: 16. Jer. 22: 4. Gen. 37: 27. Exod. 5: 3. Deut. 18: 18. Ps. 91: 16. 28: 3. Job 33: 33. Mich. 7: 9. Judg. 14: 13, etc. (peculiar in Ezra 7: 21 is יִשְׁאַלְנֶכָּהּ). This occurs as the prevailing usage in the *Fut.* (that is, in those persons of the *Fut.*, which terminate in the third stem-consonant), less frequently in the *Imper.* Prov. 4: 21 (קִטְרוֹנִי) and *Praet.*, e. g. Ps. 16: 7. Isa. 63: 9. Gen. 6: 2. Judg. 13: 1, 23. 2 Kings 20: 13. Job 41: 2. 1 Kings 18: 13. Josh. 24: 25. Num. 18: 11, and still less often in the *Infin.* Prov. 22: 21. Cant. 6: 11.

REM. 2. A י *epenthetic* also occurs in the Targ. Prov.; e. g. חֲשֹׁבֶיךָ, חֲשֹׁבֶיךָ 4: 6, 8. 6: 24, unless any one should prefer, with Fürst (p. 195), to regard this י as a fragment of the pronominal forms אִירָא (אִירָא), אִירָא, not, however, a very natural explanation.

## § 17.

### *Irregular Verb in general.*

1. The *irregular verbs* form, as in Hebrew, two principal classes, *verba defectiva* (*imperfecta*) and *quiescentia*. The irregularity affects, for the most part, only one stem-consonant; those which are anomalous in two of the consonants, are called *verba dupliciter imperfecta*, or *doubly anomalous*.

2. The *first* general class, the *verba defectiva*, embraces under it two kinds, namely verbs פִּן, as נִפֵּץ, and עֵע as סָבַב; the second general class, the *verba quiesc.*, contains four kinds, namely verbs פֵּא, as אָכַל; פִּי, as יָדַע; עִי, as קָיוּם; and לֵא, as מָצָא. The last named include at the same time those verbs, which exist separately in Hebrew as לָה.

## § 18.

### *Verbs* פִּן.

The irregularity of these verbs arises from the same causes as in Hebrew, and is in nearly all respects precisely the same.

1) The stem-consonant נ in the middle of a word, where it would terminate a mixed syllable, is *assimilated* to the following conso-

nant; e. g. מִפֶּס for מִפֶּס. 2) It falls entirely away in the *Imper. Peal*, where it would stand without a vowel at the beginning of the syllable פֶּס for פֶּס, § 6. c. (yet see נֶפֶל Jer. 25: 27). Further, as regards the vowels employed, the prevailing punctuation in the *Inf.* is מִפֶּס; and in the *Imp.*, is found פֶּס together with פִּס or פֶּס even in verbs where no guttural occurs, fully as often as in others; e. g. פֶּס (as well as פֶּס), פֶּס; the further inflection of these forms proceeds generally as in פֶּסוּ, פֶּסוּ, פֶּסוּ Gen. 44: 17. Num. 16: 6. Josh. 9: 11. Isa. 56, 1, yet also פֶּסוּ Jer. 29: 6. The *Fut.* has - as often as י or - (י).

Of No. 1 there are various exceptions, not only in verbs, whose second stem-letter is a guttural, e. g. יִהְיוּ Isa. 5: 9, מִיְהוּר Prov. 29: 13 (on the contrary, יִהְיוּ is always inflected according to the above rule; e. g. *Fut.* יִהְיוּ for יִהְיוּ, *Aphel* יִהְיוּ), but also in other cases, e. g. יִהְיוּ Dan. 2: 16. Ezra 7: 20, יִהְיוּ 4: 13, תִּנְפֹּל, תִּנְפֹּל Esth. 6: 13, מִנְּסָה Ps. 91: 7, אֲנִיִּים Ezra 5: 14 (even תִּהְיוּ Job 15: 13) *Hoph.* תִּהְיוּ Dan. 5: 20. This in Chaldee is the more easily explained, since here the resolution of the one form by the other, i. e. the substitution of י for a doubling of the initial consonant of the verb, had become not an uncommon usage of the language. In some verbs, the regular and the assimilated forms exist together; e. g. יִהְיוּ, יִהְיוּ Num. 6: 5. Forms like מִיְפֶּס instead of מִפֶּס, except in connection with a guttural, are infrequent, and are found only in ed. Ven.; e. g. מִיְפֶּס, מִיְפֶּס. In respect to the manner in which verbs פִּנ pass into the inflection of verbs פִּי, as also the reverse, see § 20. 4.

The verb יִהְיוּ has in the *Fut.*, as its characteristic vowel -; e. g. יִהְיוּ Exod. 25: 16, תִּהְיוּ Deut. 21: 8. In the biblical Chaldee, the full form occurs instead of this: תִּהְיוּ (see above), once even יִהְיוּ Dan. 2: 16.

			Peal.	Aphel.	Ittaphal.
<i>Praet.</i>	3. m.		נִפֵּק	אִפֵּק	אִתִּפֵּק
	3. f.		נִפְקָה	אִפְקָה	אִתִּפְקָה
	2. m.		נִפְקֶה	אִפְקֶה	אִתִּפְקֶה
	2. f.		נִפְקִי	אִפְקִי	אִתִּפְקִי
	1. c.		נִפְקֶה	אִפְקֶה	אִתִּפְקֶה
<i>Plur.</i>	3. m.		נִפְקִי	אִפְקִי	אִתִּפְקִי
	3. f.	◀	נִפְקִי	אִפְקִי	אִתִּפְקִי
	2. m.		נִפְקִי	אִפְקִי	אִתִּפְקִי
	2. f.		נִפְקִי	אִפְקִי	אִתִּפְקִי
	1. c.		נִפְקִי	אִפְקִי	אִתִּפְקִי
<i>Infinitive.</i>			מִפֵּק	אִפְקָה	אִתִּפְקָה
<i>Imp.</i>	m.		פֵּק, פִּק	אִפֵּק	אִתִּפֵּק
	f.		פִּקִי	אִפְקִי	אִתִּפְקִי
<i>Plur.</i>	m.		פִּקִי	אִפְקִי	אִתִּפְקִי
	f.		פִּקִי	אִפְקִי	אִתִּפְקִי
<i>Fut.</i>	3. m.		יִפֵּק, יִפֵּק	יִפֵּק	יִתִּפֵּק
	3. f.		תִּפֵּק, תִּפֵּק	תִּפֵּק	תִּתִּפֵּק
	2. m.		תִּפֵּק, תִּפֵּק	תִּפֵּק	תִּתִּפֵּק
	2. f.		תִּפְקִי	תִּפְקִי	תִּתִּפְקִי
	1. c.		אִפֵּק, אִפֵּק	אִפֵּק	אִתִּפֵּק
<i>Plur.</i>	3. m.		יִפְקִי	יִפְקִי	יִתִּפְקִי
	3. f.		יִפְקִי	יִפְקִי	יִתִּפְקִי
	2. m.		תִּפְקִי	תִּפְקִי	תִּתִּפְקִי
	2. f.		תִּפְקִי	תִּפְקִי	תִּתִּפְקִי
	1. c.		נִפֵּק, נִפֵּק	נִפֵּק	נִתִּפֵּק
1. Part.	{ m.		נִפֵּק	מִפֵּק	מִתִּפֵּק
	{ f.		נִפְקָה	מִפְקָה	מִתִּפְקָה
2. Part.	{ m.		נִפִּיק	מִפֵּק	
	{ f.		נִפְיקָה	מִפְקָה	

§ 19.

*Verbs עב or ע doubled.*

1. The anomalies of these verbs, which are parallel only in part to those in Hebrew, are such as the following:

1) The body of these verbs, in the ground-form, consists of two letters, and has, therefore, the characteristic vowel under the first radical, דָּק. The reduplication of the second radical in *Peal* appears only in the two participles דָּקֵק, דָּקֵק, very seldom in the inflexion of the *Praet.*; e. g. וְלָלַח Gen. 16: 4. Jon., וְנָדְדָה Job 7: 4, וְנָדָה Esth. 6: 1). On the contrary, a) in the forms of the *Praet.* and *Imp. Peal*, whose sufformative begins with a vowel, the second radical is sharpened by a *Dag. forte*, as דָּקָה, דָּקִי, דָּקִי (עוֹלָה Joel 1: 13); only in a few instances is the vowel lengthened instead of this, producing forms which coincide with עוֹ; e. g. דָּקִי for דָּקִי Dan. 2: 35 and עָלָה for עָלָה Gen. 7: 9. Jon. b) Elsewhere the reduplication is thrown back upon the first stem-consonant; e. g. אָדָּק, וְדָּק, דָּדָק (in the *Fut.* and *Inf. Peal* and throughout *Aphel*), or appears in a prolongation of the vowel under the preformative, as וְדָּוָה, וְדָּוָה, Deut. 20: 14. 15: 19. The latter takes place of course regularly, when the first radical is a guttural: e. g. וְדָּוָה Ps. 2: 12, וְדָּוָה Isa. 26: 2 (וְדָּוָה Num. 5: 22. 8: 15), וְדָּוָה Prov. 23: 12, וְדָּוָה Cant. 2: 5). [Sometimes the *Dag. forte* is resolved into נ; e. g. וְדָּוָה Dan. 2: 21. 4: 3. Gen. 19: 10. Jon.].

*Aphel* of the verb דָּק has the form אֶדְדָּקִי (with the suffix), Deut. 1: 15. Jon. as if from a verb עָדָה.

2. Instead of *Paël* and *Ithpaal*, which are formed regularly (see Dan. 4: 10. 7: 20. Ps. 35: 15. 42: 7), *Palpel* and *Ithpalpal* (e. g. וְדָּקֵק, וְדָּקֵק Job 9: 17. 30: 14. Isa. 21: 9, וְדָּקֵק Isa. 3: 12. Jer. 49: 7, וְדָּקֵק Gen. 33: 4. Jon.), or *Poal* and *Ithpoal* (e. g. וְדָּקֵק Gen. 8: 8. Jon., Job 9: 6 וְדָּקֵק) are mostly in use.

The participles of *Peal*, as has been already remarked above, are generally inflected with a reduplication of the last consonant; comp. Isa. 58: 4. Ps. 72: 6. 1 Sam. 25: 4. Jer. 22: 7. Yet the active participle often occurs in the form דָּקֵק derived from עָדָה, or דָּקֵק Jer. 10: 3.

Ps. 57: 7. 58: 9. The *Peil* appears once in the form נִקֵּץ (according to 1. b.) Exod. 32: 20.

The *Itpeal*, likewise, is found reduplicated אֶחָדָיו, Hos. 8: 8. Isa. 24: 3. אֶחָדָיו Amos 7: 1. Jer. 50: 27. Isa. 24: 3; but sometimes (with an approach to עו) אֶחָדָה Isa. 53: 5. Lev. 16: 27.

From the biblical Chaldee are to be further adduced, as Hebraizing forms: Aph. הִדְקוּ Dan. 6: 25 מִהֲדַק Dan. 2: 40, הִעֲלֵנוּ Dan. 2: 24, Hoph. הִעֲלֵנוּ Dan. 5: 13, 17.

		Peal.	Aphel.	Ittaphal.
<i>Praet.</i>	3. m.	דָּק	אֲדַק	אִתְּדַק
	3. f.	דָּקַת	אֲדַקַת	אִתְּדַקַת
	2. m.	דָּקְתָּ, דִּקְתָּ	אֲדַקְתָּ	אִתְּדַקְתָּ
	2. f.	דָּקְתָּ	אֲדַקְתָּ	אִתְּדַקְתָּ
	1. c.	דָּקַת	אֲדַקַת	אִתְּדַקַת
<i>Plur.</i>	3. m.	דָּקוּ	אֲדַקוּ	אִתְּדַקוּ
	3. f.	דָּקְנָא	אֲדַקְנָא	אִתְּדַקְנָא
	2. m.	דָּקְתוּן	אֲדַקְתוּן	אִתְּדַקְתוּן
	2. f.	דָּקְתוּן	אֲדַקְתוּן	אִתְּדַקְתוּן
	1. c.	דָּקְנָא	אֲדַקְנָא	אִתְּדַקְנָא
<i>Infin.</i>		מִדַּק	אֲדַקָא	אִתְּדַקָא
<i>Imp.</i>	2. m.	דַּק	אֲדַק	אִתְּדַק
	2. f.	דַּקִּי	אֲדַקִּי	אִתְּדַקִּי
<i>Plur.</i>	2. m.	דַּקוּ	אֲדַקוּ	אִתְּדַקוּ
	2. f.	דַּקְנָא	אֲדַקְנָא	אִתְּדַקְנָא
<i>Fut.</i>	3. m.	יִדַּק	יִדַּק	יִתְּדַק
	3. f.	תִּדַּק	תִּדַּק	תִּתְּדַק
	2. m.	תִּדַּק	תִּדַּק	תִּתְּדַק
	2. f.	תִּדַּקִּין	תִּדַּקִּין	תִּתְּדַקִּין
	1. c.	אֲדַק	אֲדַק	אִתְּדַק
<i>Plur.</i>	3. m.	יִדַּקוּן	יִדַּקוּן	יִתְּדַקוּן
	3. f.	יִדַּקְנָא	יִדַּקְנָא	יִתְּדַקְנָא
	2. m.	תִּדַּקוּן	תִּדַּקוּן	תִּתְּדַקוּן
	2. f.	תִּדַּקְנָא	תִּדַּקְנָא	תִּתְּדַקְנָא
	1. c.	נִדַּק	נִדַּק	נִתְּדַק
1. Part.	{ m.	דִּקְקָא	מִדַּק	מִתְּדַק
	{ f.	דִּקְקָא	מִדַּקָא	מִתְּדַקָא
2. Part.	{ m.	דִּקִּיק	מִדַּק	
	{ f.	דִּקִּיקָא	מִדַּקָא	

## § 20.

*Verbs* פִּי (פִּי).

1. Verbs which in the ground-form have פִּי for their first radical (יָדַע, יָדַשׁ, יָלִיד, § 12. 2, 1), are also in Chaldee of three kinds; namely, verbs properly פִּי, verbs originally פִּי, and finally those in which the פִּי is not treated as a *quiescent*, but assimilated after the manner of verbs פִּי.

2. Verbs פִּי, which compose the greater number, a) cast off the first stem-consonant in the *Imper. Peal* (which commonly takes the vowel -, less frequently -), e. g. יָדַע from יָדַע, יָדַב from יָדַב; b) In the *Fut. Peal*, they allow Yodh to quiesce in -, and the last syllable then receives the characteristic vowel - or - (with a guttural -), e. g. יָדַע, יָדַע (according to § 6., the quiescent פִּי is often omitted here in writing; e. g. Prov. 11: 25. Ps. 104: 4. Job 3: 4); c) They resume their original פִּי, throughout the third Conj. where it quiesces in Hholem; e. g. יָדַע, יָדַע, *Fut.* יָדַע, *Ittaph.* יָדַע, יָדַע.

The *Ittaph.* יָדַע, as well as the whole second conjugation (יָדַע, יָדַע, יָדַע), is for the most part regular, except only that in the latter, some verbs take also פִּי as the first stem-letter; e. g. יָדַע Prov. 10: 2, יָדַע Ps. 88: 13, יָדַע Eccl. 9: 3. In *Aphel*, forms with הֵ after the *preform. Fut.* and *Part.* are not uncommon; in יָדַע occur even regularly יָדַע Dan. 2: 15. Ps. 77: 15, and יָדַע Ps. 16: 11. 1 Sam. 14: 12, etc.

3. In verbs פִּי, the first radical quiesces, a) in the *Fut. Peal* commonly in -; e. g. יָדַע 2 Kings 1: 14. Ps. 102: 12 (on the contrary, יָדַע Isa. 7: 18); b) In *Aphel*, in -; e. g. יָדַע Ps. 49: 19. Jer. 10: 5. Mich. 1: 8. Less frequently is פִּי movable: comp. יָדַע. From that form of *Aphel* now would arise an *Ittaphal* like יָדַע; but in all the passages adduced by Fürst, p. 177 (Isa. 50: 13. 62: 5. Jer. 49: 33), the punctuation is uncertain, and the text of the polyglotts has *Ittaphal* or *Ittaphal*.

But the distinction between these two classes of verbs is not so strictly maintained, that the forms (particularly of *Aphel*) are not often interchanged with each other. Thus with יָדַע coexists also יָדַע Gen. 17: 16, with יָדַע also יָדַע Ps. 66: 6, with יָדַע also יָדַע; and יָדַע, which in Hebrew is פִּי, makes in *Aph.* יָדַע.



The Paradigm of verbs פא and פא is, accordingly, as follows :

		VERBS פא	VERBS פא
<i>Peal.</i>	<i>Praeter.</i> 3. <i>p.</i>	וּלְדָה, וּלְדָה	וּלְדָה, וּלְדָה
	1. <i>p.</i>	וּלְדָה etc.	וּלְדָה etc.
	<i>Imper.</i>	חַב	חַב (חַיב)
	<i>Inf.</i>	מִיֻּלֵּד	
	<i>Fut.</i>	יֻלְדָּה	יֻלְדָּה
	<i>Part.</i>	וּלְדָה, וּלְדָה	
<i>Ithpeel.</i>	<i>Praet.</i>	אֶחְיֶה, אֶחְיֶה (אֶחְיֶה)	
<i>Paël.</i>	<i>Praet.</i>	יָלַד	יָלַד
	<i>Fut.</i>	יֻלְדָּה	יֻלְדָּה
<i>Ithpaal.</i>	<i>Praet.</i>	אֶחְיֶה	
<i>Aphel.</i>	<i>Praet.</i>	אֶחְיֶה	אֶחְיֶה
	<i>Fut.</i>	יֻלְדָּה	יֻלְדָּה

4. A number of verbs of this class assimilate their י to the following consonant in the *Inf.* and *Fut.* *Peal*, as well as in *Aphel*, and are in this respect, therefore, not different from verbs פא. This is exemplified not only in *Aphel* יָצַע, אָצַח *Aphel* יָנַח, but in particular forms of יָדַע, *Inf.* מָדַע Gen. 15: 13, *Fut.* יָדַע 1 Sam. 20: 30 (even יָדַע Isa. 4: 15. Dan. 2: 9) at the same time יָדַע, *Inf.* מָדַע Ps. 133: 1, *Fut.* יָדַע Deut. 8: 12. 1 Sam. 22: 5. 2 Sam. 16: 18, יָדַע *Inf.* מָדַע Num. 13: 31, *Fut.* יָדַע Ezek. 7: 19. Dan. 3: 29.

§ 21.

Verbs פא.

Verbs פא are treated not only as guttural verbs (§ 15), but at the same time as *quiescents*; a) Most of them allow the א in the *Fut.* and *Inf.* *Peal* to quiesce in א; e. g. יָאָבַל Dan. 7: 23, יָאָבַר Jer. 10: 11, יָאָבַר Dan. 2: 7, יָאָבַר Dan. 2: 9, and in addition to this, change it commonly into י; e. g. יָאָבַל Gen. 2: 16. 24: 33, Exod. 2: 20. Lev. 19: 16, יָאָבַל Job 16: 6, יָאָבַל Deut. 18: 9, יָאָבַר Gen. 30: 16. 21: 30. 1 Sam. 23: 26. Judg. 15: 12. Josh. 7: 12;

but throughout *Aphel* they change it into ו; e. g. אוֹבֵד, אוֹבֵל, *Fut.* יוֹבֵל, יוֹנִיס, יוֹהוֹבֵד, יוֹהוֹבֵד, Dan. 2: 24, *Infin.* אוֹבְדָא, *Particip.* מוֹבִיד, מוֹרִיד, Deut. 8: 20. Mich. 5: 7 (peculiar is אִיבֵל Deut. 32: 13. Jon. and T. H., as also מוֹהֲרִין (Syr.) Prov. 23: 30. A *Hophal* הוֹבֵד occurs Dan. 7: 11. b) אֵבֵר, אֵלֵה, אֵסֵא prefer in the *Fut.* and *Part.* *Paël* the contracted form אֵאֵלֵה, מֵאֵלֵה, from which א commonly falls out; comp. אֵלִיָּה Deut. 5: 31, הִלְפִּינָה Isa. 30: 10, מִלִּיָּה Dan. 4: 1, מִסִּי 2 Kings 20: 5. c) Some omit the א also in *Ithpaal*, its vowel being transferred to the preformative which receives then *Tag. forte*; e. g. אֶתְפַּר for אֶתְפַּר (אֶתְפַּר) 1 Sam. 2: 5. Ezek. 47: 11.

אֵמֵן, in the third conjugation, takes the Hebrew form הִתְעַמֵּן (הִתְעַמֵּן), יִתְעַמֵּן, יִתְעַמֵּן Gen. 15: 16. Job 4: 8. 15: 22. A passive form יִתְעַמֵּן occurs Gen. 42: 20. — Respecting אֶתְפַּר, see § 24. 2.

In addition to the forms above explained, are sometimes found others also, in which the quiescence has not taken place; thus with מוֹרִיד occurs at the same time מוֹרִיד Eccl. 7: 17.

## § 22.

### *Verbs* עו (עו).

For the *verba quiescentis* ע, i. e. verbs whose middle stem-letter quiesces, the type of the *verba* עו is usually employed in Chaldee throughout their whole inflection (with a few exceptions). A still greater interchange of verbs עו and עו takes place in Chaldee than in Hebrew. The following particulars are to be remarked:

1. In the first conjugation (with the exception of the *Part. Benoni*), and the third, the stem of these verbs appears throughout as monosyllabic: קָם, מָקָם, אָקָם, and we can scarcely doubt, that this is the original form (Fürst, p. 157 sq.). The preformatives of the *Fut.* and *Inf.* of both conjugations receive usually -, though in the later Targums they have also (in *Peal*) not unfrequently - or = (עו); e. g. אָמִית Ruth 1: 17, אָמִית Gen. 27: 4, אִיתוֹב Exod. 4: 18, מִיָּמָה Gen. 2: 17. 27: 5, מִדֶּן Joel 3: 12, מָקָם Num. 16: 9, נִיקוּם Gen. 3: 18. Jon. (peculiar is הָהָ *Fut. Peal* from הוֹהָ Ezra 5: 5. 6: 5; comp. Gen. 20: 13. Jon.). The active *Participle* appears constantly with two syllables, as קָמָם or קָאָם (like קָמָל).

*Aphel* has sometimes, in the later Targums, the form of the verbs עי ; e. g. אָקִים, אָרִיק, Ps. 37: 24. 53: 3. 78: 13. Gen. 18: 16. 19: 28. Jon. Prov. 22: 7, and still another variety אָרִיק Lev. 1: 1. Jon. In other places, the punctuation fluctuates between אָקִים and אָרִיק Deut. 11: 4. Exod. 16: 18. Jon. Dan. 5: 19. The Participle is unusual as it appears in מְגִידָה Judg. 20: 33., מְחִיב Jer. 8: 6. ; in the biblical Chaldee occurs once מְחִקִּים Dan. 2: 21. The *Inf. Peal* has sometimes the form מְקִים or מְקִים Ps. 69: 3. Exod. 4: 21. Jon.

2. In *Ithpeal*, the first radical is pronounced with  $\text{—}$  or  $\text{—}$ , and the ה of the prefixed syllable is doubled,<sup>1</sup> אֶתְקַם, אֶתְקַם. Occasionally, the principal syllable has  $\text{—}$ ; e. g. אֶתְקַם Jer. 33: 22. Gen. 38: 26. (T. H.) Dan. 4: 9.

3. *Paël* and *Ithpaal* are formed as in אֶתְקַם, אֶתְקַם, and are inflected regularly (אֶתְקַמִּי, אֶתְקַמְּנוּ Num. 14: 38. Hab. 2: 4; on the contrary, אֶתְקַמְּתוּ Imp. אֶתְקַמְּמוּ Ezek. 20: 25. Jer. 27: 17; comp. also אֶתְקַם Exod. 6: 8). For these conjugations, however, many verbs employ the reduplicated form of the *Poël* קִים or *Palpel* קָמַם with their Passives. The *Ittaphal* occurs only in the contracted form אֶתְקַם (i. e. אֶתְקַם) or אֶתְקַם; yet in printed texts, the *Ithpeal* and *Ittaphal* are often interchanged.

4. The following verbs are inflected as עי : a) סִיב, מִיח, רִים, in *Peal*, where the *Præf.* is declined : סִיב, סִיבָה, סִיבִּית, סִיבִּיתָ, מִיחָה, מִיחִיתָ, מִיחִיתָ, מִיחִיתָ etc. Gen. 27: 1. 35: 19. Exod. 4: 19. Prov. 23: 22. 1 Sam. 12: 2. The *Imp.* שִׁיב, שִׁיבִי Ezra 4: 21. The *Fut.* יִסִּיב Deut. 15: 6. — b) בִּין, in *Ithpeal* where it makes fully אֶתְבִּין, or contracted אֶתְבִּין Job 11: 12. 23: 5. 37: 14. Prov. 1: 2.

REM. Those verbs which have ו movable for the middle radical, do not, of course belong here, but are regular in their inflection; e. g. רָנַל, רָנַל, חָנַל, חָנַל, חָנַל etc. Their number is greater in Chaldee than in Hebrew. Some verbs of this class exist at the same time with verbs עי quiescent, and have then a different signification from the latter; e. g. חָנַל to view, חָנַל to be white, שָׁנַל to sink down, שָׁנַל to sprout.

<sup>1</sup> Fürst, p. 164, rejects this reduplication; but its reality seems to be confirmed by the fact, that the ה of the prefixed syllable in the *Ithpeal* of these verbs is never inserted after the sibilants; see § 10, 5. Indeed, Fürst himself has daggheshed these forms in his Concordance; comp. יִתְבִּין p. 349. The repetition serves here to strengthen the syllable; as in, יִתְבִּין, יִתְבִּין, and the like.

	Peal.	Ithpeal.	Paël.	Ithpaal.
<i>Praet.</i> 3. m.	קָם	אֶתְקָם	קָיָם	אֶתְקָיָם
3. f.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
2. m.	קָמַת, קָמִית	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
2. f.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
1. c.	קָמַת	אֶתְקַמַת	קָיַמַת	אֶתְקַיַמַת
<i>Plur.</i> 3. m.	קָמוּ	אֶתְקָמוּ	קָיָמוּ	אֶתְקָיָמוּ
3. f.	קָמָא	אֶתְקָמָא	קָיָמָא	אֶתְקָיָמָא
2. m.	קָמַתוֹן, קָמִיתוֹן	אֶתְקַמַתוֹן	קָיַמַתוֹן	אֶתְקַיַמַתוֹן
2. f.	קָמִיתוֹן, קָמַתוֹן	אֶתְקַמִיתוֹן	קָיַמִיתוֹן	אֶתְקַיַמִיתוֹן
1. c.	קָמָנָא, קָמִנָא	אֶתְקָמָנָא	קָיָמָנָא	אֶתְקָיָמָנָא
<i>Infin.</i>	מָקָם (מְקוֹם)	אֶתְקָמָא	קָיָמָא	אֶתְקָיָמָא
<i>Imp.</i> 2. m.	קוּם	אֶתְקָם	קָיָם	אֶתְקָיָם
2. f.	קוּמִי	אֶתְקָמִי	קָיָמִי	אֶתְקָיָמִי
<i>Plur.</i> 2. m.	קוּמוּ	אֶתְקָמוּ	קָיָמוּ	אֶתְקָיָמוּ
2. f.	קוּמָנָא	אֶתְקָמָנָא	קָיָמָנָא	אֶתְקָיָמָנָא
<i>Fut.</i> 3. m.	יָקוּם	יִתְקָם	יָקִיָם	יִתְקָיָם
3. f.	תָּקוּם	תִּתְקָם	תָּקִיָם	תִּתְקָיָם
2. m.	תָּקוּם	תִּתְקָם	תָּקִיָם	תִּתְקָיָם
2. f.	תָּקוּמִין	תִּתְקָמִין	תָּקִיָּמִין	תִּתְקָיָּמִין
1. c.	אָקוּם	אֶתְקָם	אָקִיָם	אֶתְקָיָם
<i>Plur.</i> 3. m.	יָקוּמוּן	יִתְקָמוּן	יָקִיָּמוּן	יִתְקָיָּמוּן
3. f.	יָקִיָּמָן	יִתְקָמָן	יָקִיָּמָן	יִתְקָיָּמָן
2. m.	תָּקוּמוּן	תִּתְקָמוּן	תָּקִיָּמוּן	תִּתְקָיָּמוּן
2. f.	תָּקִיָּמוֹן	תִּתְקָמֶן	תָּקִיָּמֶן	תִּתְקָיָּמֶן
1. c.	נָקוּם	נִתְקָם	נָקִיָם	נִתְקָיָם
1. Part. { m.	קָאָם, קָיָם	מִתְקָם	מָקִיָם	מִתְקָיָם
1. Part. { f.	קָיָמָא	מִתְקָמָא	מָקִיָּמָא	מִתְקָיָּמָא
2. Part. { m.	קִים		מָקִיָם	
2. Part. { f.	קָיָמָא		מָקִיָּמָא	

Aphel.	Ittaphal.	Poël.	Ithpoal.
אַקִים	אַתִּקִים	קוֹמִים	אַתִּקוֹמִים
אַקִימָה, אַקִימָה	אַתִּקִימָה	קוֹמְמָה	אַתִּקוֹמְמָה
אַקִימָה, אַקִימָה	אַתִּקִימָה	קוֹמְמָה	אַתִּקוֹמְמָה
אַקִימָה	אַתִּקִימָה	קוֹמְמָה	אַתִּקוֹמְמָה
אַקִימָה, אַקִימָה	אַתִּקִימָה	קוֹמְמָה	אַתִּקוֹמְמָה
אַקִימוּ	אַתִּקִימוּ	קוֹמְמוּ	אַתִּקוֹמְמוּ
אַקִימָא	אַתִּקִימָא	קוֹמְמָא	אַתִּקוֹמְמָא
אַקִמְתּוֹן	אַתִּקִמְתּוֹן	קוֹמְמְתּוֹן	אַתִּקוֹמְמְתּוֹן
אַקִמְתָּן	אַתִּקִימְתָּן	קוֹמְמְתָּן	אַתִּקוֹמְמְתָּן
אַקִמְנָא	אַתִּקִימְנָא	קוֹמְמְנָא	אַתִּקוֹמְמְנָא
אַקִמָא	אַתִּקִמָא	קוֹמְמָא	אַתִּקוֹמְמָא
אַקִים	אַתִּקִים	קוֹמִים	אַתִּקוֹמִים
אַקִימִי	אַתִּקִימִי	קוֹמְמִי	אַתִּקוֹמְמִי
אַקִימוּ	אַתִּקִימוּ	קוֹמְמוּ	אַתִּקוֹמְמוּ
אַקִמְנָא	אַתִּקִימְנָא	קוֹמְמְנָא	אַתִּקוֹמְמְנָא
יִקִים	יִתִקִים	יִקוֹמִים	יִתִקוֹמִים
יִתִקִים	יִתִתִקִים	יִתִקוֹמִים	יִתִתִקוֹמִים
יִתִקִים	יִתִתִקִים	יִתִקוֹמִים	יִתִתִקוֹמִים
יִתִקִימִין	יִתִתִקִימִין	יִתִקוֹמְמִין	יִתִתִקוֹמְמִין
אַקִים	אַתִּקִים	אַקוֹמִים	אַתִּקוֹמִים
יִקִימוֹן	יִתִקִימוֹן	יִקוֹמְמוֹן	יִתִקוֹמְמוֹן
יִקִימָן	יִתִקִימָן	יִקוֹמְמָן	יִתִקוֹמְמָן
יִתִקִימוֹן	יִתִתִקִימוֹן	יִתִקוֹמְמוֹן	יִתִתִקוֹמְמוֹן
יִתִקִימָן	יִתִתִקִימָן	יִתִקוֹמְמָן	יִתִתִקוֹמְמָן
נִקִים	נִתִקִים	נִקוֹמִים	נִתִקוֹמִים
מִקִים	מִתִקִים	מִקוֹמִים	מִתִקוֹמִים
מִקִימָא	מִתִקִימָא	מִקוֹמְמָא	מִתִקוֹמְמָא
מִקִם		מִקוֹמִים	
מִקִמָא		מִקוֹמְמָא	

## § 23.

*Verbs* לִי (לי).

These comprehend the two classes of verbs which are distinguished in Hebrew as לִי and לֵא, the difference between which has disappeared here, as well as in Syriac. The stem terminates regularly, in biblical Chaldee, in לֵא, more rarely in לִי (Dan. 2: 16. 4: 8. 6: 3); in the Targums, on the contrary, particularly the later of them, it terminates uniformly in לִי or לֵא, so that with reference to their mode of inflection, these verbs might perhaps, with more propriety, be denominated לִי.

It is very seldom that a ל occurs in the Targums as the third stem-consonant of the ground-form; comp., however, מִנָּה Num. 5: 26.

1. As now ל has a tendency to take the place of ל even in the ground-form, so in the inflection also of these verbs it maintains the decided ascendancy as final stem-consonant. As regards those forms which terminate in the third (quiescent) radical, it may be observed that ל and ל appear with equal frequency in the *Inf.* and *Partic. Peal* (מִקְרֵי together with מִקְרִי, קָרָא together with קָרִי); on the contrary, in all the other formations ל is predominant; e. g. רִגְלִי, גִּלְי, אֶגְלִי etc. But ל quiesces regularly in the *Fut.*, *Imper.*, *Inf.*, and *Partic. act.* of *Peal* in לֵא; in the other conjugations, in לֵא.

As less common may be mentioned, a) ל instead of ל in *Ithpeal* Isa. 53: 2. Prov. 6: 6, in *Ithpaal* Jer. 23: 25. Prov. 18: 9. — b) לֵא in the several conjugations except *Peal*; e. g. Ps. 78: 11. 2 Kings 8: 8 (*Aphel*) — c) לֵא in *Imp. Peal* occurs almost as often as the other form, Deut. 31: 14. Dan. 5: 4. Ps. 45: 1. 1 Sam. 25: 25.

2. In the personal inflection with sufformatives, a trace of the ל appears but seldom; viz. the third sing. fem. *Praet. Peal* גִּלְתָּ, the third pl. masc. *Praet.* and second pl. masc. *Imper.* גִּלְוּ, גִּלְוּ, the second fem. pl. *Imper.* אֶגְלֵנָּה, גִּלְנָּה, גִּלְנָּה, the forms of the *Fut.* in לֵא and לֵא, as רִגְלֵנָּה, רִגְלֵנָּה, רִגְלֵנָּה, point to an absorbed ל (גִּלְתָּה), which is still written in the common form of the *Imp. Peal* גִּלְתָּה; on the contrary, the third pl. *Praet. Peal* גִּלְתָּה and the *Inf.* גִּלְתָּה, גִּלְתָּה etc., according to an analogy found elsewhere (קִרְמָה, קִרְמָה), come more probably from גִּלְי.

3. י is decidedly retained as third stem-consonant; a) As *quiescent* before sufformatives of the first and second sing. and plur. Praet., as well as in the third plur. masc. Praet. (גָּלִי, גָּלִי, גָּלִי, גָּלִי, גָּלִי, גָּלִי — b) As *movable* before sufformatives of all the Futures in יָ, as יִגְלֶה, יִגְלֶה, יִגְלֶה, in the third fem. sing. Praet. גָּלִי, גָּלִי, and here even doubled גָּלִי, גָּלִי, in forms of the Infinitive גָּלִי, גָּלִי, in the other (more frequent) inflection of the second sing. Praet. גָּלִי, גָּלִי, finally in the second Participle of *Peal* and *Aphel* גָּלִי, גָּלִי.

4. A double mode of formation is clearly apparent in several forms, namely in *Peal* in third plur. Praet. גָּלִי and גָּלִי, and third plur. masc. Praet. of the other Conjug., גָּלִי and גָּלִי, which latter forms occur frequently even in *Onkelos*; the fluctuation between יָ and יָ (see above) imports less in consequence of the present low condition of the punctuation. That difference may indeed have some connection with the original distinction between verbs לָא and לִי (as very many of the latter kind still exist in Arabic); but it is preserved here in scarcely a single verb throughout, and it must appear very fanciful to divide the verbs לָא transmitted to us in Chaldee, with reference to their inflection, into verbs with final *a* and *i* sounds, as Fürst has attempted to do, though not without some ingenuity (§ 164 sq.)

As regards particular examples, the explanation of גָּלִי, גָּלִי, which Fürst gives, in order to refer them back to a final *a*, is improbable. Why should the sufformative of the first person in these verbs have been יָ? In the regular verb יָ exists already, and from this arises very easily גָּלִי, גָּלִי. And why in verbs whose final sound was *a*, did not the language produce such formations as גָּלִי, גָּלִי, which would so readily have presented themselves, and which occur in Hebrew? It is far more simple in the forms גָּלִי, גָּלִי, to regard י as the third stem-consonant.

Verbs with ה movable as third radical, as גָּבַהּ, חָרַהּ, etc. are of course entirely regular in their inflection; e. g. חָרַהּ Jer. 36: 16, *Fut.* יִחְרַהּ Job 37: 1, *Ilthpeal* חָרַהּ Eccl. 1: 12. (*Hiph.* חָרַהּ in the Talm.).

לָחַח, from a verb לָחַח with ה movable as second stem-letter, forms its *Aphel* אֶלְחִי 2 Kings 3: 34, *Schaphel* אֶלְחִי Job 16: 7. Isa. 44: 12, *Ischaph.* אֶלְחִי Ps. 102: 1. Job 4: 1 (אֶלְחִי Ps. 68: 10).

	Peal.	Ithpacl.
<i>Pr. 3. m.</i>	גָּלַא	אֶתְגָּלִי (—י)
<i>3. f.</i>	גָּלַת	אֶתְגָּלִית (—יֵאת)
<i>2. m.</i>	גָּלִית, גָּלִית	אֶתְגָּלִית
<i>2. f.</i>	גָּלִית, גָּלִית	אֶתְגָּלִית
<i>1. c.</i>	גָּלִיתִי, גָּלִיתִי	אֶתְגָּלִיתִי
<i>Pl. 3. m.</i>	גָּלוּ	אֶתְגָּלִיו (—יֵאוּ)
<i>3. f.</i>	גָּלָה	אֶתְגָּלִיָּא
<i>2. m.</i>	גָּלִיתוּן	אֶתְגָּלִיתוּן
<i>2. f.</i>	גָּלִיתֶן	אֶתְגָּלִיתֶן
<i>1. c.</i>	גָּלִינוּא	אֶתְגָּלִינוּא
<i>Infin.</i> (מְגָלִיָּה, מְגָלֵא)		אֶתְגָּלֵא
<i>Imp. m.</i>	גָּלִי (גָּלֵא), גָּלִי	אֶתְגָּלֵא
<i>f.</i>	גָּלֵא, גָּלִי	אֶתְגָּלֵא
<i>Plur. m.</i>	גָּלוּ	אֶתְגָּלוּ
<i>f.</i>	גָּלֵנָה, גָּלֶן	אֶתְגָּלֵנָה
<i>Fut. 3. m.</i>	יִגָּלֵא (—י)	יִתְגָּלִי (—א)
<i>3. f.</i>	תִּגָּלֵא (—י)	תִּתְגָּלִי (—א)
<i>2. m.</i>	תִּגָּלֵא (—י)	תִּתְגָּלִי (—א)
<i>2. f.</i>	תִּגָּלִין	תִּתְגָּלִין
<i>1. c.</i>	אֶגָּלֵא (—י)	אֶתְגָּלִי (—א)
<i>Pl. 3. m.</i>	יִגָּלוּן	יִתְגָּלוּן
<i>3. f.</i>	יִגָּלִין	יִתְגָּלִין
<i>2. m.</i>	תִּגָּלוּן	תִּתְגָּלוּן
<i>2. f.</i>	תִּגָּלִין	תִּתְגָּלִין
<i>1. c.</i>	נִגָּלֵא (—י)	נִתְגָּלִי (—א)
<i>1. P.</i> { <i>m.</i>	גָּלֵא, גָּלִי	מִתְגָּלִי
<i>f.</i>	גָּלִיָּא	מִתְגָּלִיָּא
<i>2. P.</i> { <i>m.</i>	גָּלֵא, גָּלִי	
<i>f.</i>	גָּלִיָּא	





## REMARKS.

1. *Praeter*. The third pl. masc. in *Praet. Peal* terminates sometimes after the Hebrew mode in וּ; e. g. קָרַי Lam. 2: 3, גָּלַי Num. 26: 64, בָּכּוּ Gen. 33: 4. Jon. In *lthpeal*, this person occurs with a doubled וּ, אֶתְבָּרִי Gen. 2: 4. 3: 7. Jon. The third fem. pl. *Praet.* makes in the later Targums אֶתְּ, as קָרְאֵן Ruth 4: 17, or contracted הָן Gen. 4: 8. T. H., אֶשְׁקִיאֵן Gen. 19: 32, 35. Jon. For second sing. *Praet.* in *Peal* רְבִיחַ is once written Dan. 4: 19. From the first pl. גְּלִינָא the form גְּלִינָא, a compound of the Partic. act. with אֶנָּא (§ 13. 1) must be distinguished. There are but few instances of *Peal* with אֶ prosthetic; e. g. אֶבְרִי Prov. 20: 12, אֶשְׁתִּירִי Dan. 5: 4 (אֶשְׁתִּירִיאוי Joel 3: 3).

2. *Future*. Instead of וּן the ending of the third Plur. is sometimes made regularly in וּן; e. g. רְבִיזוּן Dan. 5: 2, רְשָׁנוּן Dan. 4: 13, רְחֻסָּנוּן (from אָסִיר) Ezek. 47: 11, or the וּן is apocopated, as רְמֻסָּו Isa. 53: 8. Dan. 5: 10.

3. *Imperative*. The second pers. fem. sing. in *Peal* ends sometimes in אֶ Isa. 47: 2. Gen. 4: 8. T. H.; that of the pl. is formed as קָרְן Exod. 2: 20, אֶשְׁתֶּר is at the same time prosthetic and apocopated Gen. 24: 14; see below.

4. *Infinitive*. The *Inf. Peal* has almost exclusively the form מְגִלְתָּא, where, united with a preposition, it serves as a Gerund, Prov. 25: 27. Esth. 5: 14. Ezra 5: 9. As *Inf. abs.* the form מְגִלָּא is in use Isa. 61: 10. Amos 5: 5. Gen. 26: 28. — The *Infinitives* of the other conjugations end in the later Targums sometimes (after the Talm. formation) in וּיִי; e. g. אֶשְׁתַּעֲוִיִּי Num. 12: 8. Jon., רַצִּוִּיִּי Ps. 89: 16. The *Inf. absol.* in *Aphel* makes אֶסְנָא Gen. 3: 16. Jon.

5. *Participle*. In the form גְּלִי, *Peil* has a composite Sheva under the first consonant, even when it is not a guttural, Dan. 2: 19, 30 גְּלִי, גְּלִי, Ezra 4: 18 קָרִי. The passive *Participles* in *Peal* and *Aphel* end sometimes in אֶ; as, מְמַכָּא Gen. 43: 19. On the declension of *Participles* from verbs לֹא, see § 34 on Paradigm VII.

REM. 1. Apocopated *Futures* and *Imperatives* are less frequent in Chaldee than in Hebrew, and this mode of formation has far less effect here upon the general form of the word; comp. e. g. Fut. *apoc.* תִּשְׁתֶּה Hab. 2: 16, נִהִי אֶהָא Gen. 41: 40. Jon. 1 Sam. 14: 40. Exod. 22: 31 from תִּהְיֶה (otherwise תִּהְיֶהָ, תִּהְיֶהָ Gen. 1: 29. 17: 4. 24: 14, 18. Jon.; נִהִי, תִּהְיֶה, תִּהְיֶה, תִּהְיֶה or נִהִי from חִיָּה Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2 Kings 1: 2. 8: 10 (the signification is mostly *optative*); Imp. *apoc.* אֶשְׁתֶּה (with אֶ prosthet.) Gen.

24: 14, שִׁי (*Paël*) Gen. 44: 1, חִי Gen. 37: 16, אֶחָד (*Aphel*). — מִיִּי is an apocopated *Partic. Aphel* instead of מִיִּי Deut. 32: 39.

REM. 2. In the biblical Chaldee, certain peculiar forms occur in the personal inflection of הָיָא, in connection with לְ prefixed, after the analogy of the Fut. : לְהָיָא (לְהוּיָה) Dan. 2: 20, 28, 41. 3: 18. Ezra 7: 23 etc., לְהָיָן Dan. 2: 43. 6: 2 sq. 27. Ezra 6: 10. 7: 25 and לְהָיָן Dan. 5: 17. That they are to be regarded as *Future* admits of no doubt, whether we consider their form, or the context in which they are found (for in all instances only a pure Fut. or an optative or Imper. is required); their grammatical explanation is difficult. Formerly, לְ was considered as a conjunction (*that*), and the preformative of the Fut. was supposed to have been lost in this particular combination (Gesen. Thesaur. I. p. 370); but against this, lies the fact that this לְ does not occur elsewhere in Chaldee, and also that the sense which arises in this way is not in every place appropriate. Hence Beer (*Inscriptiones et papyri vett. Semitici in Aegypto reperti* P. I. p. 18 sq.), who believed that he had found the form לְהָיָא also upon the Carpentr. inscription, would take the לְ as a more unusual preform. *Fut.* (which has become frequent in the Talm.) instead of וּ; for only the third Pers. sing. masc. or the plur. masc. and fem. is denoted by those forms, while the regular הָיָא occurs in immediate connection for the third sing. fem. This explanation suits also at all events Exod. 10: 28 T. H. הָיָא לְמַמְזָר וְלֹא הָיָא לְמַמְזָר שְׂמֵעַ לְמַמְזָר צָבִיר, where indeed the Inf. would be more strictly antithetic, and Exod. 22: 24 לְהָיָא עָלָיָא דְלְהָיָא עָלָיָא סְהָרִין Jon., where the singular of the verb (according to § 49. 1) can occasion no surprise. Comp., besides, Dietrich de sermonis Chald. proprietate, p. 51 sq.

## § 24.

### *Verbs doubly anomalous.*

By this class of verbs are meant those in which two of the letters that are accustomed to occasion irregularities, occur together. In the inflection of such verbs, the peculiarities of both letters may be exhibited, or only those of one of them. They are the following :

1. Verbs פָּן and לֹא (לִה) ; e. g. נָפָא, נָסָא, נָפָא, נָפָא, נָפָא. These leave the first radical, where it closes a syllable, unassimilated; e. g. *Fut. Peal* יִנְצִין Exod. 21: 22, רִנְשִׁי Deut. 9: 7, אֲנָסִי (אֲנָסִיהוּ) Ps. 78: 56), מְהָנְסִי Gen. 22: 1 T. H., אֲנָשִׁי Lam. 2: 6.

2. Verbs פא and לא; e. g. אָפּא, אָנא, אָסא, אָפּא, אָנא. *Praet.*  
 3. f. אָהא, 2. m. אָהא, *Fut.* יִהְיֶה Deut. 29: 20, יִהְיֶה Gen. 33:  
 14. Gen. 49: 10, *Imp.* אָהא 2 Sam. 14: 32, אָפּו Exod. 16: 23, pl.  
 אָהו Dan. 3: 26, per aphaeres. יִהְיֶה Prov. 9: 5 (Lond. אָהו), *Infin.*  
 אָהי, אָהה *Particip. act.* אָהה Dan. 3: 2, *Particip. act.* אָהה  
 Dan. 7: 13. Gen. 33: 1, pass. אָנא (אָנא) Dan. 3: 22. — *Paël* אָפּי,  
*Part.* מִסְ 2 Kings 20: 5. Deut. 32: 39 (מִסְ Job 13: 4). — *Ithpeal*  
 אָהָסִי Lev. 13: 18, *Part.* מִתְאַפֵּי Lev. 2: 4, *Fut.* יִתְאַפֵּי Lev. 13: 2.  
 — *Ithpaal* אָהָסִי 2 Kings 5: 13. Isa. 51: 8. — *Aphel* אָהִי Gen. 4:  
 4 (הִתְיָחִי Dan. 6: 17), אָהִי Jer. 6: 7, אָהִי 1 Chron. 22: 4,  
*Fut.* אָהִי, *Imp.* אָהִי Num. 23: 5 or הִתְיָחִי Dan. 5: 2, *Infin.*  
 אָהִי Ps. 105: 31, *Part.* מִיָּחִי Gen. 6: 17. [The passive form of *Aphel*  
 Dan. 3: 13, הִתְיָחִי 6: 18, is altogether peculiar]. — *Ittaph.*  
 אָהִי Gen. 33: 11, on the contrary, יִתְיָחִי Ps. 45: 11.

3. Verbs פי and לא; e. g. יָדָא (יָדָה), יָדָא. *Future Peal* יָדָי  
 Ps. 50: 16, *Aphel Praet.* אוֹדִי Ps. 75: 2, אוֹדִי Exod. 13: 19, אוֹדִי  
 Gen. 19: 22, plur. אוֹדִי Ps. 30: 5, אוֹדִי Ps. 33: 2, 1. pers. אוֹדִנָא  
 Ps. 75: 2, *Fut.* יוֹדִי Isa. 5: 19, *Infin.* אוֹדָה Exod. 12: 33, *Part.*  
 מוֹדִי Prov. 28: 13, *Imp.* אוֹדִי Judg. 5: 2 [*Paël* from יוֹדָה with ו as  
 first radical יוֹדִי Lev. 16: 21, יוֹדִי 26: 40].

REM. Verbs with middle ו, which have א as their third stem-letter, do not belong here, since ו is pronounced as a consonant; e. g. דָּוָא, דָּוָא.

## § 25.

### *Defective Verbs and Mixed Forms.*

1. There are only a few verbs, of which all or even most of the *modes* and *tenses* are in actual use. So far as this has its origin in the limited extent of the written remains of the Chaldee language, it is not surprising, and does not belong to the province of grammatical inquiry. But in some verbs of frequent occurrence, it will be found that certain forms are constantly avoided, and that certain others, derived from synonymous verbs, have been universally retained in their place. This species of deficiency is different from the other, and must be noticed by the grammarian.

The following may serve as examples of such *defective verbs*;

- 1) יָהַב and נָתַן *to give*. The former is used in the *Praet.* and *Imper.* *Peal* as well as in *Ithpeal*; the latter, chiefly in the *Fut.* and *Inf. Peal*. — 2) סָלַק and נָסַק *to ascend*. The latter is used in the *Inf.* and *Imper. Peal* and in *Aphel*, Deut. 9: 9. 10: 1. 2 Kings 17: 4 (also in *Ithpaal* Lev. 6: 22); the former in the *Praet. Peal*, in the *Paël* and the *Passives* of the first and second conjugations. — 3) שָׁתָּא and שָׁתָּא *to drink*. The former occurs in *Peal*, the latter in *Aphel*. — 4) הָלַךְ and הָיָה *to go*. The latter is found in the *Inf.* and *Fut. Peal*, the former particularly in *Paël*.

An example of a double inflection united in the same word occurs in יָדַע. The *Fut.* makes commonly יֵדַע § 20. 4, only the first person יָדַע (Ps. 39: 5. 101: 4) — yet also יָדַע Dan. 2: 9. Comp. besides, § 20. 3. Rem. and § 21. Rem.

- 2) The examples which have been usually adduced as *mixed forms*, do not deserve this appellation; for אֶתְקַרְוִיתָ Dan. 7: 15 and אֶתְוֹדַעְתָּ Dan. 4: 16 are in fact the Syriac punctuation of the *Praet. Ithpeal* and the *Ithpoal*; and the first pers. *Fut.* אֶתְקַרְעָא Judg. 15: 7 (ed. Ven.) instead of אֶתְקַרְעָא is not destitute of all analogy, comp. Hebr. אֶתְקַרַּשׁ Gesen. Lehrgeb. p. 312. — יֵרֶדֶן in Hos. 4: 2, is hardly to be considered as a compound of the *Part.* and *Fut.*; since the *Fut. Peal* of this verb has the form יֵרֶדֶי, the third *fem. plur.* might be יֵרֶדֶן after the analogy of הֵצִיָּן Jer. 3: 19.

## § 26.

### *Irregular Verbs with Suffixes.*

1. The forms of most *irregular verbs* before suffixes are the same essentially as those of the regular verb, and so far as respects the verbs פָּן, עָב, עָו, פִּי, will be readily inferred from § 16. The following examples may suffice for the purpose of illustration:

- a) פָּן; נִגְדָנִין Judg. 20: 32, נִגְלִיָּה Ps. 91: 12, נִגְלִיָּה Ps. 28: 3, סִבְחִי 1 Sam. 20: 21. Jer. 36: 14, אֶתְקַנִּין Exod. 32: 12, אֶתְקַנִּי Job 10: 18, אֶתְקַנִּין Num. 20: 5, אֶתְקַנִּי Exod. 16: 32, b) עָב; הֵעֲלִיָּה Jer. 20: 5, אֶתְקַנִּין Dan. 7: 23, אֶתְקַנִּי Ps. 44: 20, אֶתְקַנִּי Dan. 2: 24, אֶתְקַנִּי Judg. 19: 3, c) עָו; שְׁמוּרֵי Gen. 50: 26, שְׁמֵה

Ezra 5: 14, חֲרוּשָׁנָה Dan. 7: 23, *Pa.* קִימְנָה Ps. 105: 10, קִימְחִי Ps. 30: 4, אֶקְיִמְנוּ Jer. 33: 7, *Aph.* אֶקְיִמָּה Dan. 3: 2, קִימְנָא Hos. 6: 2, *Imp.* אֶקְיִמְנִי Ps. 41: 12, אֶתְבָּנָא Jer. 31: 18, אֶתְיִבֹּנָא Ezra 5: 11, *d)* אֶהוּדְעָנָה Ezek. 28: 19, יִדְעָה Deut. 22: 2, *Aph.* אֶהוּדְעָנָה Dan. 5: 7, הוּדְעָנִי Dan. 2: 13, לְהוּדְעָנִי Dan. 2: 26. Similar are the inflections of פִּא: אֹכְלִיתָּהּ Ezek. 16: 19, יוֹכְלִנָּא Num. 11: 4, חוֹבְדְנִי Prov. 1: 32, אֹכְלָה *Imp.* Prov. 25: 21.

2. Less conformed to the regular type are the forms of verbs לא before *suffixes*. The following cases may be noted:

a) א *quiescent*, at the end of the *Praet. Peal*, is but seldom retained with its vowel; e. g. בְּרָאִנִי Prov. 8: 22, הוֹאָה Gen. 38: 15; the *suffix* usually so connects itself with this verbal form, that א is expelled: הוֹחִי Judg. 19: 3, בָּנָהי Ezra 5: 11, קָרָה Jer. 36: 21, חָלְנוּ Isa. 42: 5.

b) י *quiescent*, at the end of the *Praet.* and *Fut.*, is apt to be rejected with its vowel, while the *suffixes* assumed, particularly in the *Fut.*, are those with נ epenthetic; e. g. יָחֻזָּה Lev. 13: 21, יָחֻזְנִי Exod. 33: 20, אֶמְנָנוּ Ps. 139: 8, אֶשְׁנֶנָּה 1 Kings 11: 34, אִירְחֶנוּ Dan. 5: 7, מְנִנוּ Josh. 9: 27, אֶשְׁרִיה *Aphel* Gen. 2: 15, אִירְחֶנִּי 2 Sam. 8: 7, אִירְחֶה Judg. 18: 4, אִירְחֶהי 1 Sam. 5: 1, אֶצְדְּנִי 5: 6, אֶחֻזְנָה Judg. 13: 23; י seldom occurs as movable; e. g. רָבָה Esth. 10: 2, שָׁרָה Exod. 2: 14, אֶנְשִׁינִי Gen. 41: 51, אֶחֻזְקָה Deut. 4: 36, Ezek. 11: 25, Gen. 34: 2, Obad. 7.

c) י *quiescent* is retained in the Imperatives of all the conjugations; e. g. רְמִיחֵה Exod. 4: 3, אֶחֻזְנָה Judg. 1: 24, אֶחֻזְנִי Exod. 33: 18 (on the contrary קָרָה Jer. 36: 15).

d) The י of the third *plur. Praet. Peal* and of the *Imper.* is changed into ו, but the ending יִי into וּ; e. g. רְמִיחֵה Jon. 1: 12, חֲזוּחָה Lam. 1: 7, עֲטָעִיחֵה Isa. 3: 12, אֶבְעִיחֵהי Isa. 1: 8 (on the contrary רְמִיחֵהי Jer. 38: 9, מְחֻנוּ Josh. 9: 18, רְמוּנוּ Josh. 10: 27).

e) The persons of the *Praeters* in יִי and יִי־ remain unchanged; e. g. רְמִיחֵהי Jon. 2: 4, חֲזוּחֵהי Gen. 44: 28, רְבִיחֵהי Isa. 42: 6, אֶחֻזְחֵהי Ps. 71: 20.

On the *Infin. Peal* and the *Participles*, see below § 34. The Infinitives of the several conjug. with the exception of *Peal* (comp. § 16. 2. c.) have the termination וּחֵה; e. g. מְלִיחֵהוּן Jer. 33: 5, קְשִׁיחֵהוּ Gen. 35: 17.

## CHAPTER IV.

## The Noun.

## § 27.

*The Derivation of Nouns.*

1. The Chaldee nouns are, like the Hebrew, partly *primitive*, partly *derivative*. Among the *primitive*, we are to reckon those nouns of one or two syllables which express simple ideas, i. e. nouns which are the names of such objects and conceptions as it must have been most necessary to mark in the first stage of the development of language, and which according to principles now admitted in Hebrew (Gesenius, *Lehrgeb.* p. 478 sq.) are considered there also as underived; e. g. יָד, יוֹם, אֶחָד, אֵם, בֵּר, אָב, נֵר, חוּר, חוּר, חוּר, חוּר, חוּר, חוּר (the simple Numerals generally). The *derivatives*, which constitute the great majority here, as in Hebrew, come chiefly from verbs, but some also from other nouns; and hence they are subdivided into *verbals* and *denominatives*.

To deny the existence of *primitive nouns* in the Semitic languages is unpsychological; and it must be viewed as a species of pedantry only to derive, e. g. יָד from יָדָה, בֵּן from בָּנָה, or to insist on lost roots for יָרָח, אֶרֶץ (אֶרֶץ). Still the eastern languages, it is to be remembered, were formed under the influence of that stronger view, that more vivid conception of nature and its phenomena, which was peculiar to the oriental; and it is undeniable that *many* nouns were derived from verbal ideas, which *we* might consider as primitive, and that the whole number of primitive nouns to be found here is in fact very small. Hence on the question of more or less, there will always be room for dispute.

2. The derivation of nouns<sup>1</sup> is effected, either, a) as in the inflection of verbs, merely by a varied punctuation of the stem (of two consonants or three); e. g. מֶלֶךְ *king*, from מָלַךְ, אֶסֶר *command*, from אָסַר, זָעִיר *small*, from זָעַר, חֵילָק *part*, from חָלַק, זֶהָרָה

<sup>1</sup> A catalogue of the verbal nouns, arranged in classes, is given by Opitz, *Chaldaism.* p. 152 sq.

*splendor*, from זָהַר (sometimes even this is omitted, and the noun coincides entirely with its stem-word; e. g. סִפָּר from (סִפַּר); or, b) by a reduplication of one (commonly the second), or of two of the stem-consonants (particularly in order to express intensity or augmentation); e. g. גִּבֹּר *powerful*, from גִּבַּר, גִּנֵּב *thief*, from גָּנַב, חָכִים *wise*, from חָכַם, מִגְרָוּל *migration*, from טָוַל; or, c) by the use of formative letters, which are prefixed or annexed to the original word (sometimes both); e. g. אֲבָדֵן *destruction*, from אָבַד, מַחְסוֹר *want*, from חָסַר, מַכְתֵּשׁ *blow*, from כָּתַשׁ, מִדְּנָה *east*, from דָּנָה, שֶׁעָבוּד *servitude*, from עָבַד. The formative letters assumed at the beginning are most frequently א, מ, ת, seldom ה, י, ש; those assumed at the end are chiefly ך and ם, in the case of feminine nouns א and ת, as יְדֻלָּא *fear*, מִשְׁרִית *encampment*.

3. In the course of the inflection itself of the verb, two forms arise, the *Inf.* and *Particip.*, in which the verbal idea takes the character of a noun; and, it will be found, that most substantives derived from verbs manifestly depend on one of these formations as their general model and basis. Thus abstract nouns are derived most directly from the *Infinitive*, and with various modifications represent also its form; while concrete nouns correspond with a like diversity of signification and appearance to the *Participles*. In order to justify indeed this classification of nouns under *Inf.* and *Particip.*, respect must be had to other Semitic dialects, particularly the Arabic; and it is not to be forgotten also, that some formations may occur in both classes; e. g. קָטַל. We shall, therefore, in the sequel present all the principal forms of Chaldee nouns, in conformity with the three-fold division noticed above under No. 2, and so advance from the simple and earliest formations to the later and more artificial.



§ 28.

*Nouns derived from the Regular Verb.*

a) Derivatives with the stem-consonant unchanged.

1. קָטַל (קָטַל), קָטַל, קָטַל, קָטוּל (corresponding to the Hebr. Segholate forms), which denote usually abstract ideas; e. g. סֵפֶר *book*, טַעַם *taste*, צָרָה *need*, חֲקִיָּה *strength*; less frequently concrete; e. g. מֶלֶךְ *king*, גִּבּוֹר *man*. — 2. קָטַל (with long, unchangeable *a* between the last two stem-consonants); e. g. כְּתָב *writing*, קָרַב *war*, שָׁלֵם *peace*. — 3. קָטַל (dissyllabic) the form of the first *Particip. Peal*, employed in a concrete sense, especially for the designation of pursuits or employments, כֹּהֵן *priest*, קָטַח *vine-dresser*, פֶּלֶח *husbandman*, then of inherent qualities: יָבֵשׁ *dry*, סָבֵל *foolish*. — 4. קָטַל (second *Part. Peal*), קָטַל, קָטוּל, קָטוּל (with long *i*, *o* or *u* between the last two radicals), likewise in a concrete sense (especially as adjectives); e. g. דָּחִיל *fearful*, מְרִיר *bitter*, מְשִׁיחַ *anointed*, זָעִיר *small*, חֲקִיָּה *strong*, אֲבוֹל *gate*, יִטּוֹק *suckling*; as expressive of abstract ideas, e. g. שְׁחִיל *planting*, רִחִיָּה *terror*, שְׁבוּק *remission*, לְבוּשׁ *raiment*, אֲסוּר *band*. The dissyllabic form קָטַל (Hebr.) is uncommon; e. g. קָרִיב *near*. — 5. קוּטַל, קוּטַל, קוּטַל (a long, unchangeable vowel after the first stem-consonant); the first, principally adjectives for the expression of inherent qualities, especially of colors; e. g. אֲדָמָה *black*, סוּמָה *red*; the second or concrete terms, as עוֹלָם *young man*; the third (seldom) as abstract, but which are properly concrete, e. g. חוּתָם *seal*, (pp. he or that which seals), אוֹכַר *destruction*.

b) Intensive forms with a reduplication of one or more of the stem-consonants.

6. קָטַל, in part concrete, which express a permanent, accustomed action or performance, e. g. גִּנָּב *thief*, טָבַח *cook*, פָּרַשׁ *horseman*, from a quadril. שֹׁפֵרֵס *shepherd*. — in part, but less frequently abstract, as חֲבָל *destruction*, יַבְבָּא *outcry*. — 7. קָטַל, e. g. גִּבּוֹר *strong*, לְשׁוֹן *tongue*, בָּתָן *flax*. — 8. קָטַל, mostly adjectives which denote physical properties, especially defects; e. g. אֵילִם *dumb*, יָהֵשׁ *deaf*. — 9. קָטַל, abstract (considerably frequent), פְּקוּדָה *prescription*, סְגוּרָה

*oppression*, צָפוֹן *north*. — 10. קָטֵל and קָטֵל, which are employed mostly as adjectives, e. g. קֹדֶשׁ *holy*, בְּרִיר *first fruits*, תְּקִיר *powerful*, יָפִיר *fair*. Both forms are strengthened from קָטֵל and קָטֵל, and in some words they are found together; e. g. סְלִיָּה and סְלִיָּה, סוּמָק and סוּמָק. — 11. Reduplicated forms like סָגֵלְגֵל *round*, שָׁפַרְפַּר *down*, עֲלֵעוֹל *tempest*, הִרְהוֹר *thought*, a somewhat extensive class (yet more numerous and varied still in the Rabbinic).

c) With consonants added.

12. מִקְטֵל (מִקְטֵל), e. g. מִגְדֵּל *tower*, מִדְרָשׁ *examination*, מִעֲבֹר *action*, מִחְשָׁבָא *thought*, מִסְפָּד *mourning*; especially of the place where the act which the verb expresses is performed; e. g. מִדְּבַח *altar* (from דָּבַח *to sacrifice*), מִדְּבָר *pasture* (from דָּבַר *to drive*), מִדִּנָּה *east* (from דִּנָּה *to go up*), or the instrument, e. g. מִזְרָק *bowl* (from זָרַק *to sprinkle*), מִחָקֶל *weight* (from חָקַל *to weigh*). — 13. מִקְטוֹל, e. g. מִבְּעוֹר *conflagration*. — 14. מוֹקְטֵל, e. g. מוֹקְדָּשׁ *sanctuary*, all three Infinitive formations. — 15. מִקְטֵל and מִקְטֵל (*Partic. Pacl* and *Aphel*) as concrete; e. g. מִשְׁמֵשׁ *servant*, with the adjective ending: מִשְׁמֵשִׁי, מִשְׁמֵשִׁי, מִשְׁמֵשִׁי, — and מִקְטֵל (*Pual*); e. g. מְנוּחָה *preparation*. — 16. With prefixed א (ה) אִקְטֵל, e. g. אִחְסָנָא *possession*, אִתְמָנָה *concealment* (from *Aphel*). — 17. נִקְטוֹל, e. g. נִחְשׁוֹל *storm*. — 18. שִׁקְטוֹל and שִׁקְטוֹל (*Schaphel*), e. g. שִׁעְבוֹר *servitude*, שִׁבְחוֹר *glory*. — 19. תִּקְטֵל, e. g. תִּשְׁלִימָא *recompense*, תִּפְקִידָא *arrangement*, and חוֹקְטֵל, e. g. חוֹשְׁלָמָא *recompense*, חוֹסְקָא *occasion*, חוֹשְׁבָא *praise*. — 20. The forms in קָטֵל, which are derived from the stem without the intervention of another noun (§ 30), viz. קָטֵל and קָטֵל, e. g. נִצְחָה *victory*, כּוֹלָחָה *service*, חוֹשְׁבָה *reckoning, account*. They rest indeed upon the form נִצָּח (נִצְחָה) and פּוֹלָחָה (פָּלַח) as their type, but in many cases have been derived directly from the verbal stem. — 21. Derivatives of the passives, as הִחְבְּלָה *haste*, אִתְרַגְּשָׁה, etc.

§ 29.

*Nouns derived from the irregular Verb.*

1. From verbs פָּן : 12. מַסָּר *saw*, מִצָּב *planting*, מִנְהַג *custom*, מִטְרָא *prison*, מִקָּר *acquaintance*. 13. מִטְוֵל *burden*. 15. מַדְיָק *demon* (properly the injurious). 16. מִלְחָמָה *war*, מִלְחָמָה *illumination*. 20. With the annexed syllable הֶן : מִפְקָן *departure*.

2. From verbs עָע : a) Monosyllabic forms : רָק *thin*, חֵן *favor*, חֵט *heat*, fem. מִלָּא *word*; b) Polysyllabic : 4. חֵבֵיב *loved*, 10. רָקִיק *thin*, 12. מַעֲלָן *entrance*, and with reduplication (No. 11) גִּלְגֵּל *wheel*, גִּלְגּוּל *revolution*, גִּלְגָּל *skull*.

3. From verbs פִּא : מִיכָל *food*, מִימָר *word*, which forms resolve themselves into No. 12, and are properly Infinitive.

4. From verbs פִּי : דַּעַת *knowing* (Infin.). 4. יְדִיעָא *knowledge*. 10. בְּקִיר *costly*, יָחִיר *excellent*; with prefixed formative letters : מִילָד *birth*, מִישָׁר *plain* (Infin. *Peal*), מוֹחָב *abode*, מוֹחָב *present*, חוֹכְחָא *correction*, תוֹחָב *inhabitant*, מוֹדַע *acquaintance* (from *Aphel*), אֶקְשִׁיָּה *association*.

5. From verbs עִי (עִי) : a) Monosyllabic forms as concrete and abstract (from *Part.* and *Infin.*), עָק *narrow*, קָמָא *pillar*, בּוֹשָׁא *sleeping*, חוֹב *debt*, חוֹבָא *debt*, רִיץ *joy*, then חֵיב *return*, סָרָה *end*; b) Dissyllabic, דָּרַשׁ *treading to pieces, trituration*; with a doubling of the second stem-letter; 6. דִּין *judge*, דִּינָר *inhabitant*, also abstr. עֵיֶק *affliction*. 9. מִדְּרַס *distress*, צִיּוּר *image*, concr. גִּיּוּר *stranger*; — c) with prefixed formative letters : 2. מָמָת *punishment of death*, מָקָם *position* (Infin. *Peal*). 4. מִמוּשׁ *oppression*, מְגוּפָה *covering*, מִזוֹן *food*, from *Aphel* מְמִיכָן *mock*, מְנַפָּא *movement, motion*.

6. From verbs לָא : a) דָּבָא *pure*, דָּבִי *physician*, חֶלִי *sweet* (participial forms of *Peal*, for the expression of concrete ideas, comp. 3. and 4.), דְּבִיחָא *purity*, גְּלוּתָא *captivity*, גְּלוּתָא *eminentence*, purely abstract; b) חֵדְוָא *joy*, חֵדְוָא *sweetness*, מִנְּנָא *number* (מִנְּנָא), מִנְּנָא *idol*, with the third stem-consonant movable; — c) with a reduplication : זָפִי *guiltless*, עָלִי (same as עָלִיּוֹן), זָנָא *whoremonger*, comp. No. 6.; — d) with prefixed letters, e. g. מִנְּנָא *number*, מְדִירָא *winnowing-shovel*, מְרִירוּ *reproof*.

## § 30.

*Denominative Nouns.*

Here belong *a*) some *nuda*, especially of the form קָשָׁל, e. g. סָפֵן *seaman* (comp. סִפִּינָא *ship*), קֶשֶׁת *archer*, from קֶשֶׁתָא *bow*; *b*) the most *aucta* in יָ- (יִ-), *fem.* יָאָה (יִיאָה), and in יָ-, chiefly adjectives (the former, ordinal numerals, or *patronymics* and *gentiles*), e. g. סָרְבֵן *rebel*, (from סָרַב), אֲבָדֵן *destruction*, (from אָבַד), בּוֹסֵסֵן *despised*, מִבְּסֵסֵן *despiser*, from מִבְּסַר, מְזוֹבְנֵן *seller*, סוֹבְלָתֵן *discerning*, נָכְרִי *stranger*, מִצְרִי *Egyptian*, צוּרִי *Tyrian*, חִלּוּנִי *foreigner*, מִזְנֵתִי *oriental*; *c*) many *feminines* in וִת and יִית, e. g. טְבוּתָא *goodness*, from טָב, מְלָכוּתָא *kingdom*, from מָלַךְ, אֱלִימּוּתָא *valor*, from אֱלִים, אֱלִמּוּתָא *dumbness*, from אֵלִם, אֶלְמָנוּתָא *widowhood*, from אָלְמָן *widower*, עֲלָמוּתָא *youth*, from עוֹלָם, בְּכִירוּתָא *first-birth, seniority*, from בָּכִיר, סוֹבְלָתָא *discernment*, from סוֹבְלָתֵן, שְׂרָפָתָא *extirpation*, from שָׂרַף.

REM. Greek and Latin nouns which passed over into the Chaldee in great numbers (see p. 19), were either retained with their ending where the form allowed it, and inflected according to the Chaldee analogy, e. g. זֹנָא *ζώνη*, בָּסִים *βάσις*, פִּילָגוּס *πéλαγος*, קִיטוֹן *κοιτών*, דְּוִדוֹן *δῶρον*, אִיקוֹן *εἰκών*, plur. אִיקוֹנִין Gen. 4: 6. Jon., or they received a Chaldee termination instead of their foreign one; e. g. גְּלוּסְקָמָא *γλωσσόκομον* Gen. 50: 26. Jon., אִיקְטָרִיָא *οctariones* Exod. 14: 51, סוּדָרָא *sudarium* Exod. 34: 33. The other changes which such words underwent in pronunciation were but few, and confined almost exclusively to those points in which adaptation to the organs of the oriental required them; e. g. קִסְטָא *ξέστης*, אִסְפִּלִידָא *σπηλάδιον*, אִתְרָפָתֵן *θεάτρον* (§ 6. e.), סְפּוֹקְלָטוֹר *speculator*, אִפִּטְרוֹפּוֹס *ἐπιτροπος*.

## § 31.

*Gender and Number of Nouns.*

1. Nouns have two genders, *Masc.* and *Fem.* (the absence of the Neuter being common to all the Semitic languages); but the feminines were not in all cases either originally or constantly distinguished by their form from the masculines. In addition to the concrete (animate) objects, which are feminine by nature, those also are treated as such according to the vivid, oriental mode of

conception, with which we associate the ideas of mildness, delicacy, weakness, dependence, care, nourishment, support. In this respect, the Chaldee agrees perfectly with the Hebrew. See Ewald, *Krit. Grammatik*, p. 299 sq. The necessity, however, of forms or terminations for distinguishing the feminine gender, was early felt, and the final syllables אַ- (הַ-), י, יַ, ו (וה, וַה, וְה), were created for this purpose. Yet with reference to the first of these, great caution is necessary; since the masculines also in a certain formation (*status emphaticus*, see § 32) terminate in אַ-. Our only safe rule, therefore, will be to consider those nouns merely as feminine, which are likewise such in other Semitic dialects, or which are clearly shown to be of this gender by the grammatical connection.

The ending הַ- is chiefly a Hebraizing form, and occurs for the most part in adjectives and participles (in Dan. and Ezra); in the Chaldee itself, it appears regularly only in feminines which come from masculines in יַ; e. g. קְדָמָהּ from קְדָמִי. Besides, הַ- is found in a few substantives, whose second radical is א; e. g. סְאָה, מְאָה, פְּאָה, or which are founded on an Infin. from לָא; e. g. אֹרְאָה, אֹרְאָה; but in מְלָה, מְלָה, it co-exists with אַ-.

The full ending יַ- occurs only in the absolute state of feminine adjectives (especially patronymics), which are derived from masculines in יַ; e. g. יְהוֹרְאִית, אֲרָמִית, תְּלָחִית.

According to the above, the number of words in the Chaldee, which are feminine without a feminine ending, is not less than in Hebrew (and Syriac); and it may be added that to a very great extent they are the same; e. g. אֶבֶן *stone*, אֶרֶץ *path*, אֶרֶץ *earth*, אוֹרֵן *ear*, חֶרֶב *sword*. These must be learned individually from the lexicon; though the student can hardly fail to remark in every instance an exemplification of the principle which has been mentioned, as leading to the usage in question. — Other nouns have the double gender (*gen. commune*), e. g. אֵת *sign*, אֵשׁ *fire*, גִּפְתָּא *vine* (so the numerals from twenty to a hundred inclusive.)

2. There are also two numbers, *singular* and *plural*; for the few dual forms in use are borrowed from the Hebrew, and are found only in the biblical Chaldee (Dan. 2: 34. 7: 4, 7); on the contrary, in the Targums, objects which exist in pairs are expressed by the plural (§ 55. 3), while that which is two-fold, or

the idea of duality, is denoted by the numeral **חַדָּיִן**. The plural of masculines is characterized by the termination **־יָן**; that of feminines, by the termination **־ָן**; since the ending **־ָת**, analogous to the Hebrew **וְהָ**, is employed in Chaldee only for the *stat. constr.* (§ 32. 2.)

In the case of most *masculines* which end with a radical, the above termination is merely appended to the form of the singular; e. g. **טוּר** *rock*, Pl. **טוּרֵיךְ**, **לִשְׁנֵיךְ**, **לִשְׁנֵיךְ**; only those in **־יָ** or **־אֵי** have **־אֵינָן**; while those in **־אָ** or **־יָ** (derivatives from **לֵא**) form their plural in **־יָן**. *Feminines* in **־ָת** change this termination into **־ָן**; those in **־יָ**, **־יָ** and **־יָ** pronounce these consonants in the plural, and terminate, therefore, in **־יָן** and **־יָן**; e. g. **מְלָכֵיךְ** Pl. **מְלָכֵיךְ**, **מְשָׁרְיָךְ** Pl. **מְשָׁרְיָךְ**, **רַבָּנֵיךְ** Pl. **רַבָּנֵיךְ**; finally, those in **־ָת** (from masculines in **־יָ**) receive the ending **־ָן**: e. g. **קְדָמָתָךְ** Pl. **קְדָמָתָךְ**. It is a singular usage of the later Targums, that the ending **־ָן** in feminines of the first kind, instead of being appended directly to the stem, is sometimes added to the *stat. constr.*, as **בְּהוֹלָתָךְ** Esth. 2: 2, **עֲלֵימָתָךְ** 2: 8. 4: 4. In the place of this, the London text has **בְּהוֹלָתָךְ** and **עֲלֵימָתָךְ**.

In the Talmudic Chaldee, **יָן** of the masculine ending **־יָן** regularly falls away, and a shortened plural in **־יָ** is also in use, e. g. **אַסְיָרֵי** for **אַסְיָרֵיךְ** Gen. 39: 20 and oftener in Jon., e. g. Gen. 1: 21. 8: 22. 12: 6. Yet other nouns take this form in *stat. constr.*; see § 56. 1.

3. As in Hebrew, so here many masculine forms in the singular have a feminine ending in the plural, and the reverse; e. g. **אַרְבָּעָה** Pl. **אַרְבָּעָה**, **אַמִּין** Pl. **אַמִּין**, **מֶלֶךְ** Pl. **מְלִיךָ**, **חֶבֶד** Pl. **חֶבֶדִּין**, **חֶבֶד** Pl. **חֶבֶדִּין**, **חֶבֶד** Pl. **חֶבֶדִּין**. Comp. Fürst, p. 214.

In some nouns, both plural terminations are employed, even in the same Targum, e. g. **אַמִּין** Pl. **אַמִּין** and **אַמִּינָן**, **נְהַרֵּיךְ** Pl. **נְהַרֵּיךְ** and **נְהַרֵּיךְ** (as if from the Sing. **נְהַרֵּיךְ**), **אֲזַמְלִין** Pl. **אֲזַמְלִין** and **אֲזַמְלִין**, **גִּבְיָךְ** Pl. **גִּבְיָךְ** and **גִּבְיָךְ** Isa. 66: 17. 1: 29, **אֲחֵיךְ** Pl. **אֲחֵיךְ** and **אֲחֵיךְ** (אֲחֵיךְ), **מִתְקַלֵּין** Pl. **מִתְקַלֵּין** and **מִתְקַלֵּין**, **חֶבֶד** Pl. **חֶבֶדִּין** and **חֶבֶדִּין** Jer. 32: 43. Hos. 10: 4, **יוֹמֵיךְ** Pl. **יוֹמֵיךְ** and **יוֹמֵיךְ** Gen. 8: 10. Ezra 4: 15, **בְּרָכָה** Pl. **בְּרָכָה** and **בְּרָכָה** Num. 32: 20. Deut. 28: 8, etc. In this case, a difference of signification sometimes distinguishes the two numbers. Thus **קָלִין** Pl. from **קָל** signifies tropically *tonitrua* Exod. 9: 23, on the contrary **קָלִין** *voces* Ps. 93: 4. *Epicene* nouns also must be distinguished from the above examples; e. g. **סוּסֵיךְ** Pl. **סוּסֵיךְ** and **סוּסֵיךְ** 2 Kings 5: 9. 2: 11.

Some nouns occur only in the plural; e. g. **חַיֵּיךְ** *life*, **שָׁמַיָּא** *heaven*, **פְּנֵיךְ** *countenance*, particularly such as denote periods of life, as: **עוֹלָמֵיךְ**

youth, בְּהוּלִין *age of virginity*, נְעוּרִין *boyhood* (yet several of these words are also singular in הוּא). — Others are found only in the singular, as results naturally from their signification; e. g. the names of the metals, as, דָּהָב *gold*, פְּרָזֶל *iron*, כֶּסֶף *silver* (Pl. כֶּסֶפִּין *argenta* Gen. 42: 25, said of coined silver).

## § 32.

### *Different Relations (Status) of Nouns.*

1. The number of the states (*status*) so called, in which a noun may be placed, is greater in Chaldee than in Hebrew. In addition to the *absolute* and *construct* state, we have here also the *status emphaticus*, or *emphatic* state, as it is termed, and which was designed originally to express the noun with the definite article. (Similar in Danish is *Konungen* from *Konung*.) Yet in practice this form has acquired extensively a weakened sense, and the *status emphaticus* has almost uniformly taken the place of the *status absolutus*.

The indefinite article *a, an*, was denoted, when perspicuity required it, by the numeral הָ placed after the substantive; e. g. Dan. 2: 31. 6: 18. Ezra 4: 8. 2 Chron. 18: 7.

2. The characteristic endings of the *status constr.* are the following: *a*) The plural termination of *masculines* יָ is changed into יִ (in the sing. of such nouns the *st. constr.* has no separate form distinct from that of the *absol.*). *b*) The singular termination of *feminines* in אָ (הָ) passes into אִ; in the plural, into אֵ. *Feminines* in הָ and יָ retain their original הָ in the *st. constr.* sing.; e. g. מְלִכָּה, in the Plur., agreeably to the above, מְלָכֵי and מְלָכֵי become מְלָכֵי and מְלָכֵי.

The relation of the genitive can be expressed in the Aramaean in various ways, as well as by the form of the *stat. constr.* One mode is that of prefixing הָ to the second word; e. g. מְלִכָּה דְאֶרְצָא *the king of the land*. See in respect to this, Syntax § 56.

3. The *status emphaticus* is characterized in both *genders* and *numbers* by the termination אֵ (but in *masculines* in יִ, by הָ). In the singular, *a*) *masculines*, with the exception of such as terminate in אֵ or יִ, merely assume this ending without change,

e. g. סֹסֶס from סוּס; but masculines in אֲ- and יֵ- exchange these syllables, the first for יֵ-, the second for אֲ-, e. g. גִּלְגָּל from גִּלָּל, קִדְמָא from קִדְמִי. *b*) Feminines in אֲ- receive as the ending of the *st. emphat.* וֹ-, e. g. מִלְכָּה from מִלְכָּ; but those in אֶ- take וֶ-, e. g. קִדְמִיָּה from קִדְמָה; finally, those in וֹ and יֵ- appear with the full termination וֹה and יֵה, e. g. מִלְכִּיָּהוּ. — In the plural, *a*) the masculine ending יֵ- is changed into וֹה, e. g. מִלְכֵּה; but in nouns which have יֵ- in the Sing., it is changed into יֵה, e. g. קִדְמֵי from קִדְמֵי, in the Bible יֵה comp. Ezra 4: 9. 5: 1. 6: 7 etc. *b*) In feminines, the אֲ- of the *st. emphat.* is added to the *st. constr.*, e. g. מִדְּיָנָה, מִלְכִּנָּה, גִּלְגִּלָּה; those, however, which terminate in the Sing. in אֶ- resume their original יֵ, e. g. קִדְמִיָּה from קִדְמָה.

4. Before *suffixes* (in *statu suffixo*) the final syllables of nouns undergo the following modifications: *a*) Masculine derivatives in יֵ- receive אֲ-, e. g. קִדְמָה from קִדְמִי; those in אֲ- (from verbs לָא) change these letters, in the Sing., into יֵ movable, e. g. גִּלְגָּל from גִּלָּל; — *b*) All Plur. masculines reject the ending יֵ- (יֵה) and take in their place the suffixes of nouns plural; — *c*) Feminines in אֲ- change these letters in the Sing. into וֹ, e. g. מִלְכָּה from מִלְכָּ; those in וֹ and יֵ- appear in the form of the *st. constr.*, e. g. מִלְכִּיָּה; those in אֶ- (*radic.*) end in יֵה, e. g. גִּלְגִּיָּה, those in אֶ- (from *masc.* in יֵ-) resume their original Yodh, e. g. קִדְמִיָּה; — *d*) In the plural of feminine nouns, the suffixes are always attached to the form of the *st. constr.*, e. g. מִדְּיָנָהוּ, מִדְּיָנָהוּ, מִלְכִּנָּהוּ.

### § 33.

#### *Declension of Nouns.*

When nouns are inflected, i. e. when in accordance with what has been stated, they are changed into the different *states* (*status*) of the Sing. and Plur., or suffixes are attached to them, this takes place (the tone being moved forward more or less according to the nature of the form of the word) either without any further change, especially in the vowels required for pronunciation, or with some change in this respect. Hence nouns are naturally divided, with



reference to their inflection, into two great classes, which we may designate by the terms *changeable* and *unchangeable*. The first of these, since the vowel-changes depend on the peculiar forms of the noun and, accordingly, are very various, must be referred to several Paradigms, which occupy the place of declensions in the occidental languages. These Paradigms of masculine, as well as feminine nouns, are exhibited in the following Table.

## 1. DECLENSION OF

	I.		II.	
Singular.	a.	b.	a.	b.
	<i>rock</i>	<i>murder</i>	<i>law</i>	<i>hero</i>
<i>St. absol.</i>	טוֹר	קְטוֹל	דֵּת	גִּבֹּר
<i>St. constr.</i>	טוֹר	קְטוֹל	דֵּת	גִּבֹּר
<i>St. emphat.</i>	טוֹרָא	קְטוֹלָא	דֵּתָא	גִּבֹּרָא
<i>With suffix.</i>	{ טוֹרָה	{ קְטוֹלָה	{ דֵּתָה	{ גִּבֹּרָה
	טוֹרְכוֹן	קְטוֹלְכוֹן	דֵּתְכוֹן	גִּבֹּרְכוֹן
Plural.				
<i>St. absol.</i>	טוֹרִין	קְטוֹלִין	דֵּתִין	גִּבֹּרִין
<i>St. constr.</i>	טוֹרִי	קְטוֹלִי	דֵּתִי	גִּבֹּרִי
<i>St. emphat.</i>	טוֹרִיָּא	קְטוֹלִיָּא	דֵּתִיָּא	גִּבֹּרִיָּא
<i>With suffix.</i>	{ טוֹרוֹהִי	{ קְטוֹלוֹהִי	{ דֵּתוֹהִי	{ גִּבֹּרוֹהִי
	טוֹרִיכוֹן	קְטוֹלִיכוֹן	דֵּתִיכוֹן	גִּבֹּרִיכוֹן

## V.

## VI.

Singular.		a.	b.	c.
	<i>murderer</i>	<i>back</i>	<i>goat</i>	<i>people</i>
<i>St. absol.</i>	מִתְקַטֵּל	גַּב	עֵז	אָם
<i>St. constr.</i>	מִתְקַטֵּל	גַּב	עֵז	אָם
<i>St. emphat.</i>	מִתְקַטֵּלָא	גַּבָּא	עֵזָא	אָמָא
<i>With suffix.</i>	מִתְקַטֵּלָה	גַּבָּה	עֵזָה	אָמָה
Plural.				
<i>St. absol.</i>	מִתְקַטְלִין	גַּבִּין	עֵזִין	אָמִין
<i>St. constr.</i>	מִתְקַטְלִי	גַּבִּי	עֵזִי	אָמִי
<i>St. emphat.</i>	מִתְקַטְלִיָּא	גַּבִּיָּא	עֵזִיָּא	אָמִיָּא
<i>With suffix.</i>	מִתְקַטְלִיכוֹן	גַּבִּיכוֹן	עֵזִיכוֹן	אָמִיכוֹן

MASCULINE NOUNS.

III.

IV.

a.	b.	a.	b.	c.
<i>age</i>	<i>priest</i>	<i>king</i>	<i>time</i>	<i>eye</i>
עֶלֶם	כֹּהֵן	מֶלֶךְ	זֶמֶן	עֵין
עֶלֶם	כֹּהֵן	מֶלֶךְ	זֶמֶן	עֵין
עֶלְמָא	כֹּהֲנָא	מֶלְכָא	זֶמְנָא	עֵינָא, עֵינָה
עֶלְמָה	כֹּהֲנָה	מֶלְכָה	זֶמְנָה	עֵינָה
עֶלְמִכוֹן	כֹּהֲנִיכוֹן	מֶלְכִיכוֹן	זֶמְנִיכוֹן	עֵינִיכוֹן
עֶלְמִין	כֹּהֲנִין	מֶלְכִין	זֶמְנִין	עֵינִין
עֶלְמִי	כֹּהֲנִי	מֶלְכִי	זֶמְנִי	עֵינִי
עֶלְמִיָּא	כֹּהֲנִיָּא	מֶלְכִיָּא	זֶמְנִיָּא	עֵינִיָּא
עֶלְמוֹהִי	כֹּהֲנוֹהִי	מֶלְכוֹהִי	זֶמְנוֹהִי	עֵינוֹהִי
עֶלְמִיכוֹן	כֹּהֲנִיכוֹן	מֶלְכִיכוֹן	זֶמְנִיכוֹן	עֵינִיכוֹן

VII.

VIII.

a.	b.	
<i>revealer</i>		<i>first</i>
גִּלְא	מְגִלִּי	קִדְמִי
גִּלְא	מְגִלִּי	קִדְמִי
גִּלְיָא	מְגִלְיָא	קִדְמָאָה
גִּלְיָה	מְגִלְיָה	קִדְמָאָה
גִּלְיוֹן	מְגִלְיוֹן	קִדְמַיִן
גִּלְי	מְגִלִּי	קִדְמַי
גִּלְיָא	מְגִלְיָא	קִדְמַי
גִּלְיִיכוֹן	מְגִלְיִיכוֹן	קִדְמַיִכוֹן

## 2. DECLENSION OF FEMININE NOUNS.

Singular.	A.		
	a. <i>province</i>	b. <i>army</i>	c. <i>kingdom</i>
<i>St. absol.</i>	מְדִינָא	מִשְׁרֵי	מַלְכוּ
<i>St. constr.</i>	מְדִינָה	מִשְׁרֵיהַ	מַלְכוּתַ
<i>St. emphat.</i>	מְדִינָתָא	מִשְׁרֵיהָ	מַלְכוּתָא
<i>With suffix.</i>	{ מְדִינָתָהּ	מִשְׁרֵיהָהּ	מַלְכוּתָהּ
	מְדִינַתְהוֹן	מִשְׁרֵיהֶן	מַלְכוּתְהוֹן
Plural.			
<i>St. absol.</i>	מְדִינִין	מִשְׁרֵינַ	מַלְכוּנַ
<i>St. constr.</i>	מְדִינָתַ	מִשְׁרֵיהֶ	מַלְכוּתֵ
<i>St. emphat.</i>	מְדִינָתָא	מִשְׁרֵיהָ	מַלְכוּתָא
<i>With suffix.</i>	מְדִינַתְהוֹן	מִשְׁרֵיהֶן	מַלְכוּתְהוֹן

Singular.	B.		C.
	a. <i>widow</i>	b. <i>discoverer</i>	<i>first</i>
<i>St. absol.</i>	אַרְמְלָא	גְּלִיָּא	קְדָמָא
<i>St. constr.</i>	אַרְמְלָתַ	גְּלִיָּתַ	קְדָמָתַ
<i>St. emphat.</i>	אַרְמְלָתָא	גְּלִיָּתָא	קְדָמִיתָא (קְדָמִיתָא)
<i>With suffix.</i>	{ אַרְמְלָתָהּ	גְּלִיָּתָהּ	קְדָמִיתָהּ (קְדָמִיתָהּ)
	אַרְמְלָתְהוֹן	גְּלִיָּתְהוֹן	קְדָמִיתְהוֹן
Plural.			
<i>St. absol.</i>	אַרְמְלָנַ	גְּלִיָּנַ	קְדָמָנַ
<i>St. constr.</i>	אַרְמְלָתַ	גְּלִיָּתַ	קְדָמָתַ
<i>St. emphat.</i>	אַרְמְלָתָא	גְּלִיָּתָא	קְדָמִיתָא
<i>With suffix.</i>	אַרְמְלָתְהוֹן	גְּלִיָּתְהוֹן	קְדָמִיתְהוֹן

§ 34.

*Remarks on the Paradigms of the Nouns.*

1. DECLENSION OF MASCULINE NOUNS.

No. I. embraces all *unchangeable* nouns, i. e. all those which have ה, י, ו, יו before the last consonant. They may consist of only one or of several syllables; e. g. נון *fish*, יום *day*, ראש *head*, מרור *abode*, אהון *oven*, עוזרים *youth*, כרוז *herald*, קריב *near*.

No. II. comprehends nouns in ׀, without respect to the number of syllables, whether one or more; as, קל *voice*, אה *sign*, שאר *remainder*, עדן *time*, אילן *tree*, שולטן *dominion*, פתגם *word*, מעלן *ascent*. a) The ׀ passes regularly in the stat. constr. into ׀, Gen. 3: 22. Exod. 40: 39. Lev. 21: 17. Josh. 6: 19. Deut. 26: 14. Jon. Ezra 6: 19. 7: 18. Dan. 2: 18. Hos. 9: 11. Obad. 14. Esth. 1: 17; on the contrary, see Gen. 3: 10. Joel 2: 5. קל, Ps. 112: 2. דר, 110: 1. אוילן, Dan 6: 8. קרם. — b) Before suffixes which begin with a vowel, it remains unchanged; e. g. לישני Ps. 45: 2, עוברי Ps. 19: 1, שולטנך Isa. 22: 21, plur. גבורתי Exod. 15: 4, קורבניהן Ps. 16: 4, Hos. 9: 4, מגליבון Joel 3: 10, מוהביבון Lev. 23: 31, פתגמיבון Deut. 1: 34 (comp. Exod. 12: 20. Lev. 1: 6. Deut. 28: 12. Jer. 48: 7. Judg. 7: 5). So also it remains in the stat. absol. and emphat. plur., and for the most part in stat. constr. plur. (comp. e. g. אילני Joel 1: 12, 19, עברי Jon. 2: 7, עוברי Exod. 20: 13); only the form קוטל rejects uniformly the vowel; e. g. אוצרני Joel 1: 17, אוצרי 2 Kings 16: 8. 24: 13. — c) Before suffixes which begin with consonants, the punctuation fluctuates between ׀ and ׀; e. g. קלכון Isa. 58: 4, מדרהון Dan. 2: 11, שלמכון Dan. 3: 31, שארהון Jer. 15: 9, רהכון Dan. 2: 9, לישנהון Ps. 5: 10. Gen. 45: 12, which is less surprising, since many of these nouns are already written with ׀ in the *stat. absol. sing.*

By an unusual mode of inflection, אשה makes in the plur. אשפין, אשפין (from a form אשה in the sing.) Dan. 2: 27. 4: 4. 5: 7 etc.

ען (עאן), the Hebr. צאן, retains regularly its ׀ before suffixes of every kind; e. g. ענא, ענא Gen. 30: 31. 31: 28. Exod. 10: 9, ענכון Exod. 12: 32. Deut. 12: 6. 1 Sam. 8: 17. Isa. 61: 5, ענהון Jer. 3: 24. 34: 26; though before suffixes of the second and third plur., ׀ is also frequently written; as, ענכון Exod. 10: 24, ענהון Gen. 34: 28. 50: 8, ענהון

Exod. 2: 17. On the contrary, עֲנֶה Deut. 7: 13 is probably an error of the press merely.

No. III. comprehends nouns in  $\text{--}$  or  $\text{--}$ , which either consist merely of two consonants, e. g. יָד *hand*, סוֹר *sort, kind*, שֵׁם *name* (so also the prepos. עַל), or have two full syllables, e. g. עָלָם, קָטָל, אֶרֶב, מִיָּבֵל, מִסְפָּר, מִשְׁמַע (Infin. *Peal*). These vowels are rejected in all the forms, to which a suffix is attached beginning with a vowel; see Dan. 4: 1. Ps. 18: 7. Gen. 9: 24. Exod. 13: 8. 19: 6. Deut. 17: 6. Isa. 61: 10. 1 Sam. 26: 20. 2 Kings 4: 16. Ezek. 33: 6. Judg. 9: 24 (yet comp. דָּבָר Ezek. 32: 6).

The fact that the forms קָטָל (*Partic. Benoni*) have also the orthography קָטָלִין (with shortened  $\text{--}$ ) Dan. 5: 25. Ezra 6: 9. Gen. 2: 17. 49: 10. 3: 5, is to be attributed to the variable vocalization of the Chaldee. According to Hebrew analogy, it should be written קָטָלִין.

Under this Paradigm belongs פְּרוֹלָ St. *emph.* פְּרוֹלָ Dan. 3: 34.

Before כּוֹן and הוֹן, monosyllables in  $\text{--}$ , as in Hebrew, have  $\text{--}$  or  $\text{--}$ ; e. g. דְּמִחוֹן Zeph. 1: 17, יְדִהוֹן Gen. 43: 12. Josh. 9: 11. Isa. 1: 15, יְדִהוֹם Ezra 5: 8 etc. (on the contrary, יְדִהוֹן Gen. 37: 22). יְבִשְׁיָן from יְבֵשׁ Ezek. 27: 2 is peculiar.

No. IV. Here are to be reckoned all forms which correspond to the Hebrew segholate nouns, whether they contain *two* vowels (of which the last is always *vocalis furtiva*), e. g. מִלָּה, חֵלֶם (almost exclusively in the bibl. Chaldee), בִּרְיָ (כְּרִישׁ), or merely *one*, between the last two consonants, e. g. מִלָּה, סִפָּר. Their inflection coincides almost entirely with that of similar nouns in Hebrew, except only that; *a*) in the *st. abs. plur.* of the form מִלָּה and סִפָּר, a contraction of the word takes place such as is usual in the other variations of inflection, מִלָּכ, סִפָּר. *b*) The form קָדֵשׁ sometimes leaves the Hholem unchanged or assumes  $\text{--}$  (וֹ), e. g. אוֹרְחָא 1 Kings 13: 10 (together with אוֹרְחָא), כְּחָלָא Ezra 5: 8 (together with כְּחָלָא 1 Kings 6: 6 and כְּחָלָא 2 Kings 4: 10 etc.); רִגְזוֹ has always רִיגְזָא. — *c*) In the form of בִּרְיָ, the quiescence of ר is frequently omitted, e. g. עִינִי Dan. 7: 8, עִינִי Dan. 4: 13, בִּרְחָא Ezra 5: 3, בִּרְחָא Dan. 5: 23, עִינָה Eccl. 4: 8. In the inflection of nouns which are pointed with  $\text{--}$ ,  $\text{--}$ , and  $\text{--}$ , the same vowel ( $\text{--}$ ), ( $\text{--}$ ), or very rarely ( $\text{--}$ ), usually maintains its place under the first radical, as in Hebrew. The vowel  $\text{--}$  appears, e. g. in כְּסָר, דְּבֵשׁ, זֶמֶן, זֶרֶז, חֲסָר, חֲסֵן, חֲסָר, כְּתָר,

מִשָּׁח, קֶשֶׁם, קָבַל, פָּרַק, פָּחַן, עָגַל, סָתַר, סָפַר, נָחַר, מִשָּׁח; the vowel - in e. g. חָזוּ, נָגַד, חָלַם, עָדַר Dan. 4: 6. 5: 12. Gen. 32: 16. Isa. 53: 2. A *Pattahh* is found in all nouns whose first or second consonant is a guttural, agreeably to the nature of such words; e. g. עֲבָדָא עֲבַד, עֲנָפָא עֲנַב, טַעֲמָא טַעַם. In regard to בִּרְחָ, see below § 35.

The proper Chaldee form of nouns like כֶּדֶשׁ is אִוְדֵן or אִוְדֵן (אִוְדָן) Job 4: 12 pl. אִוְדֵנִין Ps. 115: 6.

חֲדָרָא, which also belongs under this Paradigm, has the form חֲדָרָא Cant. 5: 10, along with the regular Plur. חֲדָרָא (so likewise Fem. חֲדָרָא Isa. 66: 22 along with חֲדָרָא).

No. V. comprehends those nouns in which the vowel of the final syllable falls away in the course of inflection, and the third consonant from the end receives then the helping vowel - (in gutt. -). To this declension belong the Participles of Ithpeel.

No. VI. embraces those nouns which double their final consonant on the accession of formative syllables and suffixes; as, עַם *people*, יָם *sea*. They are mostly monosyllabic, and derivatives from verbs כָּע. The vowels -, י, and (yet not always, comp. Num. 25: 15. Ps. 117: 1) א pass over into the corresponding short vowels; but in some nouns, - is employed instead of -, e. g. פָּחָא from פָּחַ, צָרָא from צָר Exod. 19: 23, גִּלְגִּלָּא from גִּלְגַּל Dan. 7: 9. — In the bibl. Chaldee, כָּל has in the *st. emphat.* כָּלָא (with tone on the penultimate) Dan. 2: 40, on the contrary, with *suffix* כָּלָא Dan. 2: 38. 7: 19, in the Targums, commonly א instead of -, e. g. כוּלָּא, כוּלָּא Gen. 25: 25. Job 34: 13. Isa. 22: 2. 13: 6, or -, as כוּלָּא Mich. 2: 12, כוּלָּא Deut. 4: 22.

No. VII. embraces the derivatives from verbs אִ in אִ- (הִ-) or אִ-, e. g. גִּלְגִּלָּא, גִּלְגִּלָּא, גִּלְגִּלָּא, גִּלְגִּלָּא. They consist of participles, infinitives, and nouns. It may be laid down as a general rule that א appears as the third radical, and throughout the singular attaches itself to the formative addition or the suff., and is, therefore, movable. In the forms with final אִ-, the assumed א is consequently displaced, as גִּלְגִּלָּא, גִּלְגִּלָּא, and in such words as גִּלְגִּלָּא, גִּלְגִּלָּא, גִּלְגִּלָּא, a short vowel, in conformity with a well known law of the language, is pronounced under the first radical, e. g. גִּלְגִּלָּא, גִּלְגִּלָּא, גִּלְגִּלָּא, גִּלְגִּלָּא. The *st. abs. pl.* makes,

according to § 31.2 גִּלְדִּין, מְגִלְדִּין, but also contracted דָּמָן, מִסְגָּן Isa. 42: 2. Jer. 23: 5. Isa. 1: 15. Ezek. 47: 8. Jon. 3: 10. Amos 6: 7. Joel 1: 16. Josh. 9: 20. Gen. 37: 13. 41: 23. Exod. 2: 13. Jon. (more rarely, according to Hebrew analogy, גִּלְדִּין; e. g. Job 1: 13. Lam. 1: 3); but in the *st. constr.* and *emphat.*, every trace of the radical י is lost; e. g. גִּלְדָּא, גִּלְדָּא.

The following are peculiar forms of this declension: עָרִי *Pl.* with *suff.* עֲרִירוֹן Isa. 10: 2 — עָרִי *Pl.* עֲרִירִי Lev. 19: 10 (Onk.) — נָקִיר *Pl.* נָקִירִין Deut. 6: 3. T. H. — גָּדִיר, גָּדִירָא has a double *Plur.*, גָּדִירִין 1 Sam. 10: 3 and גָּדִירָא Deut. 32: 14. Jon. The *stat. constr.* of the first form makes גָּדִירִי Gen. 27: 9.

The *Infn. Peal* of verbs לֹא are either inflected regularly according to this Paradigm, e. g. מַצְבִּירָא Dan. 4: 23, מְחַזְקָא 2 Sam. 13: 6, מְבַכֶּה (st. *emph.*) Ezra 5: 9 — or א of the termination is entirely lost, e. g. מְבַכֶּה 1 Kings 18: 16, מְחַזְקָא 2 Sam. 13: 5, מְחַזְקִין Josh. 3: 3, מְבַכֶּה Gen. 23: 2.

No. VIII. Here belong those nouns which end in the formative syllable י- (אי-), see above, § 30. They are mostly gentiles, patronymics, and ordinal numerals. They all have this common property, that י is changed in the course of inflection into א, and connects itself, as *littera mobilis*, with the following syllable, in consequence of which the י- is lengthened into י-. That the *st. emph. pl.* terminates here in י-, and, therefore, agrees in form with the *st. constr.*, has been already remarked above. The bibl. Chaldee, however, forms an exception to the last rule; comp. Dan. 2: 5 כְּשָׂרְיָא, 3: 2 חֲפָרְיָא 3: 8. Ezra 4: 9 טִרְפָּלְיָא and 4: 12, 13 יְחִזְקִיָּא.

This Paradigm includes also certain derivatives from לֹא, which terminate in י-, without being passive Participles (see No. VII); e. g. עָלִי *Pl.* עָלִיא Gen. 1: 6. T. H. Ps. 104: 13, זִכְרִי *st. emphat.* זִכְרָא *Pl.* זִכְרִין Jer. 19: 4.

## 2. PARADIGMS OF THE FEMININES.

A. This Paradigm embraces all *unchangeable feminines*, i. e. those in א-, ו (י) and י-, when these final syllables begin with a single consonant, e. g. בָּמָא *height*, עֲצָא *counsel*, גְּבוּרָא *strength*, עֲזָא *sealing-ring*, מְגֻלָּא *roll*, טָבוּ *goodness*, סְגִירָא *dross*, גְּזִירָא *ordi-*



*nance*, מַרְבֵּי *nurse*, רַבּוֹ *myriad*. Formative syllables and suffixes are appended to such nouns without change.

Nouns of the form קִטְלָא (קִטְלָא) exhibit in some editions a variable punctuation, inasmuch as —, when the last radical closes the syllable, is sometimes retained, sometimes shortened into —; e. g. זִעְרָא Num. 22: 18. Judg. 15: 2 (on the contrary זִעְרָא Gen. 29: 16), שְׁפִלְתָּה Josh. 9: 1. 1 Kings 10: 27, חֲבֵרְתָּה Esth. 2: 17. The word נִבְלָא has in the Lond. text a double inflection: a) נִבְלָתָה Jer. 36: 30. 1 Kings 13: 24, נִבְלָתָה Lev. 11: 39, נִבְלָתָה Deut. 28: 26. 1 Kings 13: 22, נִבְלָתָה Lev. 12: 11. 24: 36, נִבְלָתָה Lev. 5: 2. Jer. 16: 18, נִבְלָתָה Lev. 11: 40, נִבְלָתָה Isa. 26: 19. Deut. 14: 8, even נִבְלָתָה Josh. 8: 29; b) נִבְלָתָה 1 Kings 13: 29. Jer. 7: 33, נִבְלָתָה Deut. 21: 22, נִבְלָתָה Lev. 11: 28 (the Hebr. נִבְלָתָה appears likewise with — *purum* and *impurum*, נִבְלָתָה, on the contrary, נִבְלָתָה Isa. 26: 19); עוֹלָמָא, also, in the Lond. text, regularly shortens its —, e. g. עוֹלָמָא Gen. 24: 43. Isa. 7: 14. Prov. 30: 19, עוֹלָמָא Exod. 2: 5 (Jahn has עוֹלָמָא).

B. To this Paradigm belong all those feminines, the final syllable of which begins with *two* consonants; e. g. a) סָאָה (*a measure of grain*), שִׁפָּא *lip*, הַשְׁבָּחָא *praise*; — b) אֲצִטְלִי σιολή, זִכְרִי *purity*, צִלְּי *prayer*; — c) מְגִלְתָּא, מְגִלְתָּא. Since in the *Sing.* of nouns like those under *a*, two vowelless consonants are brought together in one syllable on the accession of the *st. emphat.*, and of the suffixes; e. g. שְׁפָתָא, הַשְׁבָּחָתָא, a short vowel — or — (more rarely —) must be inserted under the first of these consonants, e. g. שְׁפָתָא, אֲמָתָא, מְחָתָא, מְחָתָא, הַשְׁבָּחָתָא, הַמָּתָא from הָמָא; but if this consonant be א (in nouns which terminate in אָתָא), the vowel — is assumed, and א quiesces in it; e. g. סָאָה, סָאָתָא, פָּאָתָא, פָּאָתָא. The forms under *b* are inflected regularly in the *Sing.*; but in the *Plur.* the same necessity arises, and the supplied vowel is also here — or —, e. g. זִכְרִי Pl. זִכְרֵי *constr.* זִכְרֵי Deut. 33: 21. Ps. 84: 10.

The form מְגִלְתָּא from מְגִלְתָּא is peculiar. Nouns like סָאָה form their *Plur.* (and *Dual*) with quiescent א, as סָאָתָא (סָאָתָא) or (as if from סָאָה) סָאָתָא comp. Ezra 6: 17. Gen. 18: 6. 2 Kings 7: 1.

The forms under *c* are feminines in תָּא (derivatives from תָּא), as גְּלִיָּא (pp. גְּלִיָּא), מְגִלְתָּא, מְגִלְתָּא. In the *stat. emphat. Sing.* and before *suffixes* of the *Sing.*, they receive a furtive vowel, as in the instance just remarked and for the same reason. This vowel is the homogeneous —, so that ת quiesces in it.

C. Here belong feminines in  $\text{אָה}$ , which are derived from masculines in  $\text{י}$  (No. VIII.). In the *stat. emphat. Sing.* and *Plur.*, and before *suffixes*, the  $\text{א}$  is changed into  $\text{י}$  *mobile*, yet perhaps oftener into  $\text{י}$  or  $\text{יִ}$ ; e. g.  $\text{רְבִיעֶתָּא}$ ,  $\text{קְדִמִּיתָּא}$ ,  $\text{בְּבִלִּיתָּא}$  Lev. 19: 24. 25: 21, 22. Deut. 15: 9 (on the contrary  $\text{רְבִיעִיתָּא}$  Dan. 7: 19). In the *Plur. absol.* and *constr.*, the form  $\text{קְדִמָּא}$ ,  $\text{קְדָמָא}$  is the usual one, yet there is also found  $\text{נוֹבְרִין}$  Gen. 31: 15.

REM. 1. An affinity exists here, as in Hebrew, between the several declensions of feminine nouns, and their forms are sometimes intermixed with each other; e. g.  $\text{עֵלָּא}$  *Pl.*  $\text{עֵלֹן}$  (as if from  $\text{עָלָה}$ ),  $\text{שָׁפָא}$  *Pl.*  $\text{שָׁפֹן}$  has in the *Pl.*  $\text{מְרִגְלִין}$  Exod. 28: 10, but also  $\text{מְרִגְלֹן}$  Lam. 4: 1. — Nouns in  $\text{תָּא}$  are not numerous in Chaldee, and are inflected as in Hebrew, e. g.  $\text{אַנְרָתָא}$  *stat. emphat.*  $\text{אַנְרָתָא}$ .

REM. 2. When a *feminine* is to be formed from a *masculine* noun (adjective or substantive) by adding the terminations  $\text{אָה}$  or  $\text{יָה}$  and  $\text{יִי}$  (*motio nominis*), the vowels which are affected by this removal of the tone, are treated after the manner of the above *Masc. Paradigms* in the *stat. emphat. Sing.*, e. g.  $\text{עוֹלָמָא}$  from  $\text{עוֹלָם}$ ,  $\text{חֲבִירָמָא}$  from  $\text{חֲבִירָם}$  according to No. I.;  $\text{אַמְרָא}$  from  $\text{אַמַּר}$  according to No. II.;  $\text{מְלִכָּא}$  and  $\text{מְלִכִּיתָּא}$  from  $\text{מֶלֶךְ}$  according to No. III.;  $\text{צִדְרָא}$  from  $\text{צִדְרִי}$ ,  $\text{יֶאֱרָא}$  from  $\text{יֶאֱרִי}$  (Jer. 46: 20) according to No. VII.

## § 35.

### *Anomalous and Defective Nouns.*

Some nouns, precisely those as a class which were in most common use, deviate more or less in their inflection from the preceding Paradigms; inasmuch as two different ground-forms may be united in *one* word, or, the same ground-form being retained for all relations, it may not subject itself perfectly to the general laws which regulate the declension of nouns. We give the following alphabetical catalogue of such words.

$\text{אַב}$ , *father*, *St. emph.*  $\text{אַבָּא}$ , before *Suff.*  $\text{אַבִּי}$ , e. g.  $\text{אַבִּיהָ}$ ,  $\text{אַבִּיהִי}$ ,  $\text{אַבִּיהֵן}$ ,  $\text{אַבִּיהֵן}$ ,  $\text{אַבִּיהֵן}$  Gen. 22: 7. 34: 6. Jon.), on the contrary,  $\text{אַבִּי}$  (Dan. 5: 13), *Plur.*  $\text{אַבְרִין}$ , *constr.*  $\text{אַבְרִיתָּא}$ , *emph.*  $\text{אַבְרִיתָּא}$ , with *Suff.*  $\text{אַבְרִיתָּא}$  *my fathers* (also  $\text{אַבְרִיתָּא}$  Gen. 47: 30),  $\text{אַבְרִיתָּא}$ ,  $\text{אַבְרִיתָּא}$  Exod. 3: 13, on the contrary,  $\text{אַבְרִיתָּא}$  Exod. 4: 5.

אָח brother, *St. emph.* אָחא, with *Suff.* אָחִי, אָחוּךְ, אָחוּתִי (אָחִי Gen. 4: 8. T. H.), אָחוּכֹן; *Plur.* אָחִין, with *Suff.* אָחִי, אָחִיךְ, אָחִיךְ *thy brothers*, אָחִיכֹן.

אָם mother, *St. emph.* אָמא, *Pl.* אָמִתִּין, with *Suff.* אָמִתְּהוֹן Jer. 16: 3. but also אָמִיהוֹן Lam. 4: 3.

אָמא maid-servant, *St. emph.* אָמִתָּא, with *Suff.* אָמִתְּךָ Gen. 21: 12, אָמִתְּחִי Job 31: 13; *Pl.* אָמִתִּין, with *Suff.* אָמִתְּהוֹן Gen. 12: 16. 20: 17.

אָנֶשׁ (contracted נֶשׁ) man, *St. emph.* אָנֶשָּׁא; *Pl.* אָנֶשִׁין, contracted נֶשִׁין Ps. 62: 10, *constr.* אָנֶשִׁי.

אָסִי physician, *St. emph.* אָסִיא; *Pl.* אָסִין, *emph.* אָסִוְתָא Gen. 50: 2. אָרִי lion, *St. emph.* אָרִיא; *Pl.* אָרִין, *emph.* אָרִיָּתָא Judg. 14: 5. 2 Kings 17: 25.

אָתָּא (אָתָּתָא Job 25: 4) in pause אָתָּו Gen. 12: 19. Exod. 6: 20 (אָתָּו) woman, *St. constr.* אָתָּא, with *Suff.* אָתָּחִי, אָתָּתְךָ; *Pl.* נֶשִׁין, *emph.* נֶשִׁיא, *constr.* נֶשִׁי.

בֵּית house, *St. emph.* בֵּיתָא (בֵּיתָא), *St. constr.* בֵּית (בֵּי Exod. 7: 28. Jon.); *Pl.* בֵּתִין, *St. emph.* בֵּתִיא, *St. constr.* בֵּתִי, with *Suff.* בֵּתְךָ, בֵּתִיכֹן, בֵּתִיכֹן.

בֶּן son, *St. emph.* בֶּנָא, with *Suff.* בֶּנְךָ, בֶּנְחִי; *Pl.* בֶּנִין (from בֶּן), *St. emph.* בֶּנִיא, *constr.* בֶּנִי, with *Suff.* בֶּנְחִי etc. With this exists also a Syriac form with א *prosthet.* אֲבִנָא Prov. 23: 27.

בַּת daughter, *St. emph.* בַּתָּא, *constr.* בַּת (Syr. ܒܬܐ), with *Suff.* בַּתְּךָ, בַּתְּחִי; *Pl.* בַּתִּין (from בַּת), *St. emph.* בַּתָּא, with *Suff.* בַּתְּךָ, בַּתְּחִיכֹן.

בֵּן the middle, *St. constr.* בֵּן (גּוּא), with *Suff.* בֵּנְךָ, בֵּנְחִי.

בָּרִי father-in-law, with *Suff.* בָּרִיָּה, בָּרִיָּה.

בֶּלִי boy, *St. emph.* בֶּלִיא; *Pl.* בֶּלִין, *emph.* בֶּלִיא (בֶּלִיא Prov. 1: 4) with *Suff.* בֶּלִיָּי Gen. 22: 3. Jon.

יָד hand, *St. emph.* יָדָא, with א *prosthet.* אִידָא, with *Suff.* יָדִי, יָדְךָ, יָדְחִי; but יָדְחֹן, יָדְכֹן Isa. 1: 15. Ezra 5: 8; *Pl.* יָדִין (with *Suff.* אִידִי Prov. 21: 1).

נְבִיא prophet, *St. emph.* נְבִיא; *Pl.* נְבִיאִין, *constr.* נְבִיָּי 1 Kings 18: 19, *emph.* נְבִיאָא, with *Suff.* נְבִיָּךָ, נְבִיָּחִי 1 Kings 22: 22 sq.

עַם people, *Pl.* עַמִּין (as in Syr.), *emph.* עַמִּיא.

*fruit*, *Pl.* פִּרְיָן Gen. 1: 11 or פִּרְיָה, but with *Suff.* פִּרְיָי Prov. 8: 19.

*city*, *St. emph.* קָרְיָא Prov. 8: 3, קָרְיָא Gen. 49: 11. קָרְיָא Ezra 4: 15, קָרְיָא, קִירְיָא (in T. H.), (with *Suff.* קָרְיָהוּן Gen. 34: 20), *Pl.* קָרְיָיִן (with *Suff.* קָרְיָיִכוֹן, קָרְיָיִחוֹן Isa. 1: 27. Josh. 9: 17), *St. absol.* קָרְיָא Jer. 36: 6, also קִירְיָיִן, קִירְיָיִן, *St. emph.* קִירְיָא.

*head*, *St. emph.* יִרְשָׁא; *Pl.* יִרְשֵׁינ, once after the Hebr. formation רא שִׁיחוֹם Ezra 5: 10.

*name*, *St. emph.* שְׁמָא, with *Suff.* שְׁמָהוּן Ps. 16: 4; *Pl.* שְׁמָהוֹן, *constr.* שְׁמָחָה, with *Suff.* שְׁמָחָהוּן Gen. 2: 20. 25: 16.

### § 36.

#### *Adjectives and Numerals.*

1. Adjectives are treated in their inflection, not as a distinct class of words, but according to their form; and hence, as there is no adjective form which does not belong also to substantives, it follows that their mode of declension has been already illustrated in the table of the nouns. But though the characteristics of adjectives are the same as those of substantives, the reverse is not true, that there are no substantive forms which are not found at the same time among adjectives. The most frequent forms of the latter are: קָטֵל, קָטִיל, קָטִיל, less common קָטֵל, קִיטֵל; many also, which are formed from other nouns, end in *-י* and *-יָ*.

The Chaldee, like the Hebrew, has no separate forms for comparison; the manner in which the degrees of comparison are expressed by the use of other words and circumlocution, is explained in § 58. of the Syntax.

2. The Numerals are divided into cardinal and ordinal; for the distributive and multiplicative numbers are denoted by circumlocution (§ 59). The Cardinals have the same peculiarity as in Hebrew, viz. that from 3 to 10 the *feminines* have a masculine ending, while the *masculines* have a feminine ending. From 20 to 100 inclusive, only *one* form is constantly employed for both genders. The cardinal numerals from 1 to 10 are, in both genders and states, as follows.

<i>St. constr.</i>		<i>St. absol.</i>	
Fem.	Masc.	Fem.	Masc.
1. חַדָּה	חַד	חַדָּה	חַד
2. חֲדָשִׁי	חֲדָשׁ	חֲדָשִׁין	חֲדָשִׁין
3. חֲלָתִי	חֲלָתָה	חֲלָת	חֲלָתָה
4. אַרְבַּעַתִּי	אַרְבַּעַת (אַרְבַּעַת)	אַרְבַּע	אַרְבַּעָה (אַרְבַּעָה)
5. חֲמִשָּׁתִּי	חֲמִשָּׁת	חֲמִשׁ	חֲמִשָּׁה
6. שִׁשָּׁתִּי	שִׁשָּׁת	שִׁשׁ (שֵׁשׁ)	שִׁשָּׁה
7. שִׁבְעָתִי	שִׁבְעָה	שִׁבַּע	שִׁבְעָה (שִׁבְעָה)
	(Gen. 3: 14. Jon. שֵׁב)		
8. חֲמִנָּתִי	חֲמִנָּת	חֲמִנִּי	חֲמִנָּה
9. חֲשָׁנִי	חֲשָׁנָה	חֲשָׁה	חֲשָׁנָה
10. עֶסְרִיתִּי	עֶסְרָה	עֶסֶר	עֶסְרָה (עֶשְׂרֵה)

With חֲדָשׁ, suffixes are frequently connected; and this numeral assumes then the form חֲדָשִׁי, e. g. חֲדָשִׁי חֲדָשִׁין *they both* Gen. 2: 52, חֲדָשִׁי חֲדָשִׁין *ye both* Gen. 27: 45. Gen. 4: 8. חֲדָשִׁי חֲדָשִׁין *we both*. In the case of other numerals, this takes place more rarely, e. g. Ezek. 1: 8 אַרְבַּעַתִּי חֲדָשִׁי.

The tens from 30—90 are denoted, as in Hebr., by the plurals of the cardinals 3—9, e. g. חֲלָתִין 30, אַרְבַּעִין 40, חֲמִשִּׁין 50, שִׁשִּׁין 60, שִׁבְעִין 70, חֲמִנִּין 80 (חֲמִנִּין i. e. חֲמִנִּין Exod. 7: 7. Num. 4: 48 or חֲמִנִּין Josh. 14: 10. 1 Sam. 22: 18. Jer. 41: 5 etc.), חֲשָׁנִין 90. The number 20 is expressed by the plural of the number 10, namely עֶסְרִין (Gen. 18: 31. Num. 3: 30. Dan. 6: 1). All these Plurals are *Gen. comm.*

The expression for 100 is מֵאָה, for 200 מֵאָהִין or מֵאָהִין, for 300 מֵאָה חֲלָת, for 400 מֵאָה אַרְבַּע, for 800 מֵאָה חֲמִנִּי etc. (i. e. with units prefixed in the masculine form). The expression for 1000 is אֶלֶף masc., for 2000 אֶלֶפִּין חֲלָת, for 3000 אֶלֶפִּין חֲלָת etc. (i. e. with units prefixed in the feminine form); for 10,000 רֶבֶב fem., for 120,000 רֶבֶב עֶסְרִי (Jon. 4: 11) comp. Ezek. 48: 35.

The intermediate numbers 11—19 are formed by a union of the units with עֶסֶר *Masc.* and עֶסְרִי *Fem.*, in reference to which, however, it is to be remarked: 1) That the units do not all retain in this connection their appropriate form; 2) That in the later Tar-

gums (especially of Pseudo-Jon. and T. H.) the units with עָסָר (עֶסְרָא) and עֶסְרִי are sometimes contracted into *one* word. The following table exhibits a complete view of both these combinations.

<i>Fem.</i>		<i>Masc.</i>	
11. יָחַד עֶסְרִי	(יְחַדְסִרִי)	יָחַד עָסָר	(יְחַדְסָר)
12. יָחַד עֶסְרִי, יְחַדְסִרִי	(יְחַדְסִרִי)	יְחַדְסָר	(יְחַדְסָר)
13. תֵּלַח עֶסְרִי	(תְּלִיסִרִי)	עָסָר תֵּלַח or תֵּלַחָא	{ תְּלִיסָר תֵּלַחְסָר }
14. אַרְבַּע עֶסְרִי	(אַרְבַּעִסִרִי)	{ אַרְבַּעַת עָסָר אַרְבַּעַת עֶסְרָא }	{ אַרְבַּעִסָר אַרְבַּעִסָר }
15. חֲמִשָּׁה עֶסְרִי	(חַמִּישִׁרִי)	חֲמִשָּׁא עָסָר	(חַמִּישָׁר)
16. שֵׁשׁ עֶסְרִי or שִׁית	(שִׁיתְסִרִי)	שֵׁשָׁא עָסָר	(שִׁישָׁר)
17. שֶׁבַע עֶסְרִי	(שֶׁבַעִרִי)	שֶׁבַעַת עָסָר	(שֶׁבַעִסָר)
18. חֲמִנִי עֶסְרִי or חֲמִנִי	(חַמִּנִּיסִרִי)	עָסָר { חַמִּנָּה חַמִּנָּא }	(חַמִּנִּסָר)
19. תִּשְׁעָה עֶסְרִי	{ תִּשְׁעִרִי תִּשְׁעִרִי }	תִּשְׁעָא עָסָר	(תִּשְׁעָסָר)

The unit stands sometimes in the *stat. constr.*, e. g. Lev. 23: 6 חֲמִשָּׁה עֶסְרָא: Num. 28: 17 חֲמִשָּׁה עֶסְרָא; Exod. 12: 6 אַרְבַּעַת עֶסְרָא.

The intermediate numbers 21—29, 31—39 etc. are denoted by a union of the tens חֲלָחִין with the units, in which case the latter stand last and are connected with the tens by וְ, e. g. 21 יְחַדְסִרִי וְיָחַד *Masc.* and יְחַדְסִרִי וְיָחַדָּא *Fem.*; 28 יְחַמִּישִׁרִי וְחַמִּישָׁא *Masc.* and יְחַמִּישִׁרִי וְחַמִּישָׁא *Fem.*; 35 יְחַמִּנִּיסִרִי וְחַמִּנָּא *Masc.* Num. 1: 37. Comp. Gen. 12: 11. 5: 15. Num. 2: 11. 3: 46. Exod. 38: 28. Jer. 52: 28. For examples of the greater numbers, compounded of tens and units (as 365, 3023, 45650), see Gen. 5: 23. Jer. 52: 28. Num. 1: 25. Exod. 38: 28 etc.

3. The ordinals 3—10 (comp. 1 Chron. 24: 7 sq. 27: 4 sq.) are formed from the above cardinals by adding to them the termination יָ (אֵי) *Masc.* and יָאָה (אֵי) *Fem.*; but for *primus* and *secundus*, a special word is employed, namely for the former תְּרִינִי, for the latter תְּרִינִי (derived most directly from תְּרִינִי). Yet the cardinals stand also in certain cases for the ordinals; see § 59. 3.

<i>Fem.</i>		<i>Masc.</i>	
absol.	emphat.	absol.	emphat.
3. חִלְתָּא	חִלְתָּאָה	חִלְתָּי	חִלְתָּאָה
		(חִלְתָּי Dan. 5: 7)	(חִלְתָּאָה Ezra 6: 4)
4. רְבִיעָא	רְבִיעָאָה	רְבִיעֵי	רְבִיעָאָה
5. חֲמִישָׁא	חֲמִישָׁאָה	חֲמִישֵׁי	חֲמִישָׁאָה
6. —	שְׁתֵּיתָא	שְׁתֵּיתֵי	שְׁתֵּיתָאָה
	(שְׁתֵּיתָא Gen. 30:19)		
7. —	שְׁבִיעָא	שְׁבִיעֵי	שְׁבִיעָאָה
	(שְׁבִיעָאָה)		
8. —	חֲמִינָא	חֲמִינֵי	חֲמִינָאָה
9. —	חֲשִׁיעָא	חֲשִׁיעֵי	חֲשִׁיעָאָה
10. —	עֲסִירָא	עֲסִירֵי	עֲסִירָאָה

The ordinals from 20 and onward are expressed as in Hebrew, by the corresponding cardinals; comp. Num. 7: 72. Jer. 39: 2. Esth. 9: 17. 1 Kings 16: 23 and elsewhere.

But the intermediate numbers 11—19 etc. may be formed by uniting the ordinal 10 with the cardinal units, in which case the latter stand first, and עֲסִירֵי being contracted, coalesces with them so as to make *one* word; e. g. חֲדָסְרֵי *eleventh*, Num. 25: 8. Jon., חֲדָסְרֵי (חֲדָסְרֵי) *twelfth*, *thirteenth* חֲלִיסְרָאָה 1 Chron. 24: 13, *Fem.* חֲלִיסְרֵי or חֲלִיסְרֵיָה Gen. 2: 21. Jon., *fourteenth* אַרְבַּסְרָאָה, *fifteenth* חֲמִיסְרָאָה, *sixteenth* שִׁסְרָאָה, *seventeenth* שְׁבִיסְרָאָה, *eighteenth* חֲמִינְסְרָאָה, *nineteenth* חֲשִׁינְסְרָאָה (1 Chron. 24: 14 sq.). Yet in designations of time (the eleventh year, month, etc.) the compound cardinals above enumerated are usually selected; comp. § 59, 3.

On the mode of expressing *distributives* and numeral *adverbs*, see Syntax § 59. 4, 5.

## CHAPTER V.

## The Particles.

The Chaldee particles divide themselves into two classes, one of which embraces those that were originally employed for this purpose; the other, those that were transferred to this use from other parts of speech in the progress of the language. The latter compose by far the greater number, inasmuch as the relations which are expressed by particles, were viewed by the orientals, for the most part, not abstractly, but with concrete vividness (i. e. as substantive and verbal ideas). The former, again, are of two kinds, either *primitive* and, therefore, their own stems, e. g. לָא, וְ, אִי, אִי, or *derived* from a stem-word (without, however, so far as we can trace the language, having ever performed any other office than that of particles), e. g. כָּדָם, מִן, עַל.

## § 37.

## Adverbs.

1. The following may be considered as *primitive*: אָן *where?* מַתַּי *when?* לֹא *not*, אַח *also*.

2. *Derivative* (from nouns) with a characteristic ending are: רָמָם *by day*, יוֹמָנָא *to-day*, אַסְפְּרָנָא *anxiously*, מְסִרְהָבְאִית *in haste*, תְּנִינִית *again*.

3. *Transferred adverbs* (i. e. from other parts of speech which still exist as such) are: a) Verbal forms (Infinitives or Participles), e. g. חוּב *again* (revertendo), מִפְּרֵצַ *backwards*. b) Pronouns and nouns, sometimes with prepositions, e. g. כְּרִין *so*, לְחָדָא *much, very*, בְּחָדָא *at the same time*, (comp. *at one, together*), מִיָּד *immediately, (off hand)*; sometimes without addition or change, as בֵּן (*firm*) *certain, right*, קִשְׁטָא *rightly*, כָּלֵל *entirely*, הַשְׁתָּא *now* (הַשְׁעָהָ *this hour*).

Expressions like בְּתַקוּף *violently*, בְּקִיצוֹר *shortly*, בְּפִרְיָא *every mo-*



*ment*, בְּקוֹשָׁטָא *sincerely*, or even מִן קֶשֶׁט (ἐξ *ἀληθείας*), לְשָׁקְרָא *in vain* (1 Sam. 25: 21) do not, according to oriental feeling, present merely a single idea, but the substantive and the preposition retain still their separate force, as in our language, *in truth, with violence*, etc. This can be denominated only a periphrasis of the adverb; and in this manner its place may be supplied by forms of the verb. The consideration of this usage belongs to the Syntax, comp. § 52.

Compound *adverbs* are: מִכָּאן *hence* (from מִן and כָּאן), מֵהִירָא *whence*? מִתַּחַת *thence*. The *Adv.* אֵינִי and the compound גֵּיחִי (from לָא and אֵינִי) express, united with *pronouns*, the verb *to be, not to be*, see above, § 8. Rem. 2.

In reference to the interrogative adverbs, it is to be remarked, that the *simple question* is indicated by the prefix הֵ (but before a vowelless consonant and before א, ה), e. g. הֵלֵךְ, הֵמָּנָה, הֵלֵךְ, הֵלֵךְ. Gen. 17: 17. Dan. 3: 24. Jer. 26: 19. Exod. 3: 7. Jon. (הֵאֲזִיל). — When *pronouns* or *adverbs* are to receive an interrogative signification, אֵי is prefixed to them, e. g. אֵי מִכָּאן *whence*? אֵי אֲנִי *who*? אֵי כִדִּין *how*? — Before interrogative adverbs, אֵי possesses merely an intensive force, e. g. אֵי מִתַּחַת *when then*?

## § 38.

*Prepositions.*

1. Original prepositions are, a) the *inseparabiles* בְּ, כְּ, לְ, which are always united with a noun or a pronoun. They are pointed with ׀ before a consonant which has a vowel, but in other cases with ׀, or before *Sheva compos.* with the short vowel which corresponds to such *Sheva*; e. g. בְּכֶסֶף, בְּאֶנֶשׁ, לְעֵנִי. In the latter case, contraction sometimes takes place, e. g. בְּאַלְהָא Dan. 6: 24. לְאַלְהָא Dan. 5: 23 (on the contrary, לְאַלְהָא Ezra 6: 9). See above § 24. — b) The monosyllabic *separabiles* מִן, מֵ, עַל, כִּמְתָּ, לְמִתָּ, כִּנְתָּ. — As *transferred prepositions* occur: תַּחְתָּ *instead of*, תַּחְתָּ *under*, אַחֲרָי *after* (i. e. בְּאַחֲרָי *in the place*), בְּלָא *without*.

כְּ is sometimes written as an independent word כִּי Cant. 1: 9, 13, from which, however, it could not be inferred, that this preposition is a contraction from בֵּית or בֵּין. Single prefixed letters could be em-

played for such simple relations as  $\text{כ}$ ,  $\text{ב}$ , etc. express, as well as for the cases of nouns; besides, it is with violence only, that  $\text{כ}$  can be referred to a separate word; while  $\text{ו}$  is entirely opposed to such an artificial view).

2. Of prepositions that were originally nouns, or, though derived from verbs, assume the forms of nouns, some appear before suffixes: *a*) as feminine forms, e. g.  $\text{מְטוֹלְהָנָא}$ ,  $\text{אֲמְטוֹלְהָי}$  Job 3: 23. Ps. 115: 1 (but before  $\text{הוּן}$  and  $\text{כוּן}$  Ps. 106: 26. 58: 8); — *b*) others as plurals, 1) always:  $\text{עַל}$ , e. g.  $\text{עָלֶיָּהּ}$  Dan. 3: 12,  $\text{עָלֶיהוּ}$  1 Kings 13: 3,  $\text{עָלֶיהוּן}$  Exod. 6: 9,  $\text{עָלֶיכוֹן}$  Ezra 5: 1;  $\text{קָדָם}$ , e. g.  $\text{קָדָמִי}$  Dan. 2: 9,  $\text{קָדָמִיכוֹן}$  Josh. 9: 24,  $\text{קָדָמִיהוּן}$  Jer. 36: 15,  $\text{קָדָמֹהִי}$  Dan. 7: 13;  $\text{מֵאַחֲרֵי}$ , e. g.  $\text{מֵאַחֲרֵיהֶי}$  2 Sam. 10: 9,  $\text{מֵאַחֲרֵיהֶא}$  Ezek. 2: 10; — 2) frequently:  $\text{בֵּין}$ , e. g.  $\text{בֵּינָהּ}$ ,  $\text{בֵּינֹהִי}$  ( $\text{בֵּינָא}$  for  $\text{בֵּינִי}$  *inter me* Gen. 31: 44. Jon. 1 Sam. 24: 16);  $\text{בְּתֵרֵי}$ , e. g.  $\text{בְּתֵרֵי}$ ,  $\text{בְּתֵרֵי}$  Gen. 24: 5. 17: 19;  $\text{גַּב}$  ( $\text{גַּבִּי}$ ), e. g.  $\text{גַּבִּי}$  and  $\text{גַּבִּי}$  Job 19: 4. 10: 17,  $\text{חֲלוּפָה}$ , e. g.  $\text{חֲלוּפָה}$  and  $\text{חֲלוּפָהּ}$  Judg. 15: 2. Job 28: 15,  $\text{חֲלוּפָה}$  and  $\text{חֲלוּפֹהִי}$  1 Kings 21: 2. 2: 35;  $\text{חֲחוּתִי}$ , e. g.  $\text{חֲחוּתִי}$  and  $\text{חֲחוּתָהּ}$  2 Sam. 22: 37. Gen. 2: 21.

The Prepos.  $\text{מִן}$  either stands as a separate word ( $\text{מִן מִדְּבָרָא}$ ), or is pronounced in immediate connection with the nouns which it accompanies. Before such words as begin with an ordinary consonant,  $\text{נ}$  is assimilated to the following letter; e. g.  $\text{מִיָּדֵךְ}$ ,  $\text{מִיָּדֵךְ}$ ; before gutturals it is pronounced  $\text{מִ}$ , as in Hebrew, e. g.  $\text{מִמְּאֲרָעָא}$ ,  $\text{מִמְּחִימֵשׁ}$ . Before suffixes, this preposition is constantly pointed  $\text{מִן}$ , e. g.  $\text{מִנֵּהּ}$ ,  $\text{מִנֵּכוֹן}$ ,  $\text{מִנֵּהוּן}$ .

Compound prepositions are  $\text{לְקָדָם}$ ,  $\text{לְקָדָם}$ ,  $\text{מִן קָדָם}$ ,  $\text{מִלְּפָנֵי}$  (the latter before *infinitives* (Isa. 1: 6  $\text{מִלְּפָנֵי אֲשָׁא}$ , 1 Sam. 1: 6  $\text{מִלְּמִקְטָל}$ ),  $\text{בְּגִין}$  and  $\text{בְּדִיל}$  *on account of*,  $\text{לְמִן}$ ,  $\text{מֵעַל}$ ,  $\text{מֵאַחֲרֵי}$ , and the like.

## § 39.

### *Conjunctions and Interjections.*

1. *Original* conjunctions are:  $\text{ו}$  *and*,  $\text{כ}$  *as, when*,  $\text{יְהוּן}$  *if*,  $\text{בִּד}$  *since*,  $\text{אוּן}$  *or*; *derivative* are:  $\text{בְּרָם}$  *but*,  $\text{לְהוּן}$  *therefore*,  $\text{דִּי}$  *that*; *compound*:  $\text{לָא}$  *or*,  $\text{דִּלְמָא}$  *in order not*,  $\text{עַד דִּי}$  *until that*,  $\text{וְחִלָּהּ}$  and  $\text{וְחִלָּהּ}$  *on this account*,  $\text{עַל דִּין}$  *because that*,  $\text{בְּיָנֵן}$  *after, inasmuch*.

2. The *conjunctiones inseparabiles*,  $\text{כ}$  and  $\text{ד}$ , are prefixed accord-

ing to the same laws, as the *praepositiones inseparabiles* (§ 38. 1); but ו takes the vowel sound ו (as in Hebr.) before a consonant with simple Sheva and before ה, מ, ב (Dan. 4: 12. 7: 22).

3. The interjections are for the most part *onomatopoëtica*, e. g. הָא behold! לֵוִי, לֵוִאי would that (*utinam*)! וֹי wo! alas! (*vae*). On the other hand, derived from other parts of speech, are: בָּקְעִי (i. e. בָּקְעִית on request) *quaeso*, הָבֹל alas! (comp. *perii*!), הָבֹי come on, (*agite*, *imp.* from יָהֵב).

With הָא *behold*, the personal pronoun of the first Pers. sing. is sometimes united into one word הָאֲנִי *behold I* (here am I) Gen. 22: 11. Jon. (Onk. אֲנִי הָא); on the contrary, the other pronouns, even in the later Targums, are used with it separately, e. g. Gen. 20: 3 הָא אֲנִי, 47: 1 הָא הִנֵּנִי, Josh. 9: 25 הָא אֲנִי. Comp. further the contraction Deut. 1: 10 הָאִתִּיכֶם *ecce vos estis*.

## PART III.

# S Y N T A X .

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### CHAPTER I.

#### The Pronoun.

##### § 40.

#### *Use of the Personal and Possessive Pronoun.*

1. The separate personal pronouns, when they form the subject of a sentence, include the substantive verb, e. g. 1 Sam. 9: 21 אֶנָּה בֶּרֶךְ בְּנֵימִין אֶנָּה *a son of the tribe of Benjamin (am) I*, Gen. 42: 14. Jon. דִּילְנָא אֵינוֹן *spies (are) ye* Gen. 34: 23. Jon. דִּילְנָא אֵינוֹן *(are) they not ours?* Num. 14: 40 אֲנִיחָנָא סִלְקִין *we are going up (we go up)*, Gen. 6: 2. Jon. דִּילְנָא אֵינוֹן *(for) they are fair*. So also מָה אֵינוֹן signifies *what are they?* Ezra 5: 4. Zach. 1: 9. 1 Sam. 25: 10. The pronouns of the third Pers., where the subject of the sentence is the first or second Pers., sometimes supply the place of the copula, e. g. Ezra 5: 11 אֲנִיחָנָא חֲמוֹ עֲבָדֵיהֶּי דִּי אֱלֹהֵי *we are servants, etc.* Dan. 2: 38, אֲנִיחָתָּהּ הוּא רִאשָׁתָּהּ דִּי רִהָבָא *thou art the head, etc.*

2. *Separate pronouns* as well as suffixes are often used incorrectly in respect to *gender*, e. g. Ruth 1: 8, 9 עֲמֻכּוֹן (said of the daughters-in-law of Naomi), or are constructed according to the sense, e. g. Jon. 1: 3 עֲמֻכּוֹן which refers to the seamen, the idea being already implied in אֱלֹהֵי. The plural forms also (in many editions) are frequently employed instead of the *Sing.*, from which they distinguish themselves for the most part only by the *scriptio plena*, e. g. מְלָכֵיהוֹן Ps. 149: 2 instead of מְלָכִיהוֹן Num. 24: 7. Exod. 31: 4. Jon.

There is no enallage of number Gen. 3: 18. Jon. and T. H. בְּלִיעִיתָרְרִי. The suffix *my* (not *our*) is selected with reference to the fact, that labor belongs more immediately to the man as head and supporter of the family.

3. The *suffixes* are often used pleonastically (though not so frequently, as in Syriac, comp. Hoffmann, p. 316), namely, in the following three cases: *a*) In connection with a noun which governs a Genitive, e. g. Gen. 7: 10. Jon. אֹבְדָה דְּמִתּוּשָׁלַח, Gen. 19: 38. Onk. אַבְוִהוֹן דִּי בְנֵי עֲמוֹן, Dan. 3: 8. אֲרַצְיָהוֹן דִּי יְהוּדָא, 3: 9. רְהֵה דִּי רְבִיעָא, 3: 25. לְשִׁנְיָה דְּצִדִּיקָא, Dan. 2: 20. 3: 26. Prov. 16: 13. 12: 3. 13: 24. Jer. 23: 26. Jon. 2: 4. Gen. 3: 15. Jon. (comp. in English *the rich their pride*, etc.);—*b*) In connection with a preposition which follows immediately with the noun itself, e. g. Ezra 4: 11. עֲלוּהִי עַל אֲרַחֲשִׁשְׁתָּא, Dan. 5: 12. בְּהַ בְּדִנְיָאֻל.—*c*) Less frequently in dependence on a verb, where the object-noun likewise follows (Hos. 13: 1. רְתִירָהּ אֲחִיר לְהוֹן לְעִמְרָא.)

4. The repetition of the pronoun in cases like Gen. 27: 34, is not an instance of pleonasm. For this is more emphatically expressed, than simply to have said בְּרַכְנִי, comp. further Gen. 20: 5. A similar emphasis is intended, where the separate pronoun is repeated after the suffix, Ezra 7: 21. מִנִּי אֲנָא אֲרַחֲשִׁשְׁתָּא. Dan. 7: 15. The latter idiom occurs when a substantive precedes, e. g. Gen. 4: 26. Jon. לִשְׁתָּא הוּא אֲתִילִיר.

5. The suffix of the noun denotes often the object, as רַחֲלִיתָהּ *his fear*, i. e. fear on account of him, Exod. 20: 20, אַנְדָּה *its* (the ship's) *hire*, i. e. the money to be paid for the ship, for conveyance in it;—the verbal suffix expresses commonly the Accusative. To this, however, there are some exceptions, e. g. Dan. 5: 6. יִוְדָּהִי שְׁנוּהִי *his form was changed in him* (v. 9, עֲלוּהִי).

6. The possessive pronouns *my, thine*, etc. are expressed in Chaldee not only by means of the noun-suffixes (§ 8, 3), but by separate forms, derived from דִּיל and the suffixes of the verb, as דִּילִי *my*, דִּילָהּ *his*, דִּילָנוּ *our*, etc., see § 8, 3. Rem. 1. It is to be remarked further as a peculiarity here, that instead of *my father*, it is customary to say merely *the father* (as often at present in German, and in the older English), e. g. Gen. 31: 42. אֱלֹהָהּ דְּאָבָא *the*

God of the (my) father, 19: 34. 20: 12. 27: 12. Ex. 18: 4. Judges 6: 15 etc. So also in the Vocative *father*, not *my father*, Gen. 22: 7. 27: 34.

7. Two words, standing in the relation of Genitive to each other, are regarded as *one* idea; hence the suffix attaches itself to the second, e. g. Lev. 26: 38 בְּעֵלֵי דָבָרִיכֶם *your foes*, Is. 56: 7 בֵּית צְלוֹתִי *my house of prayer*, Joel 2: 28. רֹאשׁ קֹדֶשׁ *my holy mount*.

### § 41.

#### *Use of the Relative Pronoun.*

1. The form of the relative pronoun דִּי or דְּ expresses directly of itself only the Nominative or Accusative, (e. g. Exod. 32: 34. Num. 20: 12. Gen. 3: 9. Jon. Joel 3: 2); yet the latter is also designated, especially where an ambiguity is to be avoided, by adding the personal suffix to the verb, e. g. Ps. 1: 4 דִּי הִשְׁקַפְתָּהּ *quem dispellit*. The Dative *cui* appears in its simplest form in דְּלָהּ Deut. 4: 8; yet the Dative and Genitive of the relative are usually expressed by means of the personal pronoun, placed after דִּי or דְּ, which serves then merely to give a relative signification to the pronoun, e. g. Deut. 28: 49. עַמָּא דִּי לֹא תִשְׁמַע לִישָׁנָה *whose language thou wilt not understand*, Ps. 144: 8. דִּי פִּימִחוֹן מִמֶּלֶךְ *whose mouth speaketh*, Deut. 8: 8. Here דִּי, דְּ is manifestly a mere sign of relation, precisely as when it occurs in connection with prepositions which are prefixed to a pronoun, and which may be joined immediately to the relative; as, Obad. 8 דְּבַהּ *in which*, or, which is more common, may follow at a distance in the sentence, Exod. 6: 4 אֶרֶץ דָּאֲהוּרָבוּ בָּהּ *land in which*, Isa. 43: 7 דָּאֲתִקְרִי *from which*, 1 Kings 18: 15 דִּי מִשְׁמִשְׁנָא קְדָמוּהִי *before whom I serve*, Deut. 1: 22 קְרוּיָא דִּי גַעוּל לְרִתְהֶן *cities to which we*, etc., Jer. 1: 2 דְּהוּא פָּחַם נְבוּזָא עִמָּה *with whom*, etc. In the last case, however, the personal pronoun with its preposition is sometimes wanting, especially when the preposition has occurred already in connection with the antecedent to which the relative belongs. Gen. 3: 5 דְּהִיכְלוֹן בְּיוֹמָא *on the day on which*, Gen. 35: 13. דְּמִלֵּיל עִמָּה *in the place in which (we)*, 1 Sam. 25: 15 sq. But, as de-

signations of place and time in general are expressed (§ 57. 1) without a preposition, the relative stands in this case alone, e. g. Joel 2: 25 אֲשֶׁלֶם לְכוֹן שְׁנֵי זָבָהָהּ שְׁנֵי דְבִי רִתְכוֹן עֲמִיָּא *instead of the years which (in which) they plundered you*, etc. Exod. 5: 11.

2. When the *relative* is connected with adverbs, it gives them a relative sense; e. g. Gen. 13: 3 הָמָן דְּפָרְסָה *where*, also Exod. 20: 21 דְּחָמָן, Gen. 3: 22 מִתְּחַן דְּאֶתְרִי *unde (e terra) creatum est* (v. 19 דְּמִנָּה).

3. It is frequently necessary to supply the pronoun *he, that*, etc. before the relative, especially when a preposition or a sign of the case is connected with the *relative*, e. g. Mich. 2: 1 לְמַעַבְדִּי דְּבִישׁ *to do that which is evil*, Num. 22: 6 רַח דִּי הִבְרַךְ *(he) whom thou blessest*, Exod. 15: 7 לְדָרְקֵי הַבְּרָחָה *those who had lifted themselves up*, Gen. 43: 16 אֲמִיא לְדִימְמָא *to him who*, Gen. 31: 1 מִי לְאֲבוּנָא קָנָא *from that which (belongs) to our father*, etc., Gen. 4: 8. Jon. מְדִינָהּ *better than those who*, etc. Gen. 43: 11. 1 Sam. 25: 8. So also in designations of time and place, e. g. Num. 21: 19 מִדְּאֶתְהִיבָהּ *since he had been born*, Gen. 3: 24. Jon. מִן דְּאֶשְׁרִי וְקָר שְׁכֻנָּהּ.

4. The *relative* is sometimes omitted, when it would regularly be repeated (though less frequently in Chaldee than among the Hebrews), e. g. Isa. 43: 7 אֲבָהֵיכֹן דְּאֶתְקָרִי שְׁמִי עֲלֵיהֹן וְלִיקָרִי בְּרִיתָנוֹן *et (quos) creavi (but Dan. 7: 27 does not belong under this rule as Lengerke supposes; it is to be translated—his kingdom is an everlasting kingdom.*

Where in Hebrew אֲשֶׁר is omitted after a *stat. constr.*, e. g. Exod. 4: 13 בִּידִי הַשְׁלָחָה, the Targums are accustomed to place not only the *relative*, but more fully מִן דְּ, e. g. מִן דְּלְמַשְׁלַח בִּידִי *by the hand of him who is expert*, etc. Lam. 1: 14 בִּידִי מִן דְּלִית רְכִיל וְגו'.

5. The *relative* is employed, in not a few instances, with a sort of redundancy, where it might be omitted; e. g. הִיכְלָא דִּי בִירוּשָׁלַם *the temple which is in Jerusalem* Dan. 5: 2, בִּירְתָא דִּי בְּמִדִּי *the citadel which is in Media* Ezra 6: 2.

## § 42.

*Use of the Demonstrative and Interrogative Pronoun.*

1. When the demonstrative occurs twice in succession, connected by the *copula* ו, it is to be translated *this* and *that* (similar in Latin is *hic et hic* for *hic et ille*), Dan. 4: 6. 7: 3.

2. The feminine of the demonstrative supplies sometimes the place of the neuter, Joel 1: 2 דָּא - דָּא הִיאָהוּתָא *hear this—whether* etc. 3: 9. 2 Chron. 25: 16. Nah. 19: 14 ; דָּא כל *this* Gen. 41: 39. Jon. *Therefore* is commonly expressed by עַל דִּין, and *thus* (secundum hoc) by כְּדִין.

3. The interrogative pronoun is to be taken as Genitive, when a noun in the form of the *stat. constr.* immediately precedes ; e. g. Gen. 24: 23 בַּת מִן אֵת *the daughter of whom (art) thou?* 1 Sam. 12: 3 מִן קַבְלִית *from the hand of whom* etc.

## § 43.

*Expression of the Pronominal Forms which are wanting in Chaldee.*

1. The *reflexive* pronoun *self, selves*, as already stated (§ 10. 5), is contained in the passive conjugations ; comp. Jon. 3: 6 אֲתַכְסִּי שִׁקָּא *he covered himself with sackcloth*, 2 Sam. 16: 6 אֲסַחֲמִיר *take heed to thyself*, Judg. 13: 4 ; — but it is usually expressed by the *suffix* of the third person, e. g. Gen. 22: 3 עָמִיָּה דְּבַר יְת - חֲרִין עוֹלִימוּהִי *he took with himself*, 1 Kings 18: 23 יִבְחָרוּ לָהוֹן חוּרָא *they may choose for themselves (sibi)*, Esth. 6: 1 אֲמַר לְאַיְתָּאָה קְדַמוּהִי *he commanded to bring before himself*, Judges 20: 40 בְּחִירֵיהוֹן בְּנֵימִין דְּבִית *behind themselves*, Exod. 5: 29. Sometimes terms are employed, which describe the reflexive pronoun in a periphrastic way ; as, Gen. 18: 12 שָׂרָה בְּמַעְדָּא חִיבָתָא *laughed with herself*. This takes place particularly when the pronoun which is made *reflexive*, is the first and second person, e. g. Deut. 4: 9 נִמְשָׁךְ יָר *custodi ani-*



*mam tuam (te)*; Jer. 37: 9 נַפְשִׁי וְחַיִּי בְיָדְךָ ; Isa. 26: 9 נַפְשִׁי  
מִמָּוֶה I desire, I long. Comp. Dan. 1: 15.

Those passages do not properly belong here, in which מִיָּמֶרִי is applied to God in a reciprocal sense; as, Gen. 17: 2. Jon. אֲמֵן קִרְמִי בֵּין אֶת קֶרֶם דִּי אֲנָא יָהֵב בֵּין-מִיָּמֶרִי between me and thee, Gen. 9: 12. Onk. מִיָּמֶרִי, Exod. 31: 13. Lev. 26: 46. On the expression *word of God* as equivalent to *God*, in the Targums, see Paulus, Comment. über das N. T. IV. 1. p. 8 sq. Winer, Dissert. de Onkoloso p. 44 sq. comp. also de Jonathanis paraphrasi Chald. Spec. 1. (Erlang. 1823. 4.) p. 25 sq.

2. The pronoun *he that*, is regularly omitted before the relative (§ 41. 3); sometimes it is denoted by מִן, e. g. Dan. 3: 6 מִן-דִּי בֵּן-הַיָּפֶל he who does not fall down, 4: 14. Exod. 32: 33 מִן דִּי חָב he who sins; yet the latter corresponds more to the general, indefinite expression *ὅς ἄν, quisquis*.

3. *Every, each* is expressed: a) When it stands substantively, by גָּבֵר, e. g. Joel 2: 8. Exod. 15: 3. Isa. 53: 6. Jon. 3: 8. 1 Sam. 25: 13, or אִנְשֵׁי Judg. 9: 55, also repeated Exod. 36: 4, אִתּוֹ--גָּבֵר, אִתּוֹ מִבְּדִרְתָּהּ they came—every one (man by man) from his business; b) When used adjectively, by a repetition of the substantive, e. g. עַמָּא עַמָּא every nation, 2 Kings 17: 29. Esth. 1: 22, or by כָּל. — *Quicumque, quodcunque* is מִן-כָּל-מָדָה, Joel 2: 14. Gen. 3: 19. Jon.

4. *Some one, any one*, is אִנְשֵׁי Lev. 1: 2. 4: 2. 5: 1. *Something, anything*, is expressed by מִתְּחִיבָא (Hebr. דָּבָר) Gen. 18: 14 הֲיִתְחַבֵּא מִן-כָּדֵם יֵאָמַר מִן-כָּדֵם יֵאָמַר can anything be concealed from God? So also adjectively of a person, *some one, any one*, with a preceding *stat. constr.* of a *nom. abstr.* עֲבִירָה פִּהֶנָּה Deut. 24: 1. — In expressing distribution, the idea *somewhat, something*, is contained in the partitive preposition מִן, e. g. Dan. 2: 33 מִן רַגְלֵי מְנוֹחֵי דִּי פְּרוֹזֶל his feet—*from them* (was somewhat, a part) of iron.—*No one*, where it stands opposed to the idea of *every*, is denoted, as in Hebrew, by כָּל--לֹא or כָּל--לֹא, e. g. Gen. 3: 1 לֹא הִיכְלוֹן מִכָּל אֵילָן, Exod. 12: 16 לֹא יֵאָכְל מִכָּל-הַחֵמֶץ (the not eating is intended to apply to every fat thing, i. e. *no fat, no sort of fat shall ye eat*); but, besides, it is expressed as in Latin, by the simple לֹא

Gen. 15: 3 לֹא יָהֲבֶהָ יְדָ לִי *to me thou hast given no child*, Deut. 15: 3. *Nothing*, as substantive, is denoted by לֹא--מִדָּעַם, e. g. Gen. 39: 6 לֹא יָדַע עִמָּה מִדָּעַם, Deut. 8: 9 or מִיָּדָי לֹא-- Job 6: 6; לֹא--חַד signifies number (*also, even*) *not one*, 2 Sam. 13: 30 לֹא אֶשְׁתָּאֵר מִנְּהוֹן חַד *no single one is left*.

5. *The one, the other, alter, alter* is denoted; a) By a repetition of the *Pron. demonstr.*; e. g. Isa. 6: 3 יֵינן מִן יֵינן *one called to the other*, Dan. 5: 6 לָדָא נִקְשְׁנָן דָּא אַרְבַּכְתָּהּ *his knees smote one against the other*, or of the numeral חַד Exod. 17: 12. 1 Sam. 14: 40; — b) By גָּבַר with אַח, e. g. Gen. 13: 11 מִלִּנְתָּ אַחֵיהֶיךָ *they separated one from the other*, Deut. 1: 16, or חָבַר with גָּבַר, e. g. Judg. 6: 29, the latter even of inanimate objects, Ezek. 37: 7 חָבְרוּ הָעֲצָמוֹת *the bones approached, one to the other*, Dan. 7: 20, also חַד with חָבַר Esth. 1: 17 בְּמַלְיוֹתָיו חָבַר חַד *with one of his eunuchs*.

6. *The same, or that very*, is expressed; a) By the *Pronom. person. or demonstr.* with the Hebr. article, e. g. Lev. 20: 4 הַזֶּה הוּא, see above. — b) By the pronoun, placed before the substantive, Dan. 3: 6, 15 בְּהַ שְׁעָתָא *in the same moment* (Gen. 22: 10. T. H. בְּהַ שְׁעָתָא), Dan. 3: 7, 8 בְּהַ זְמַנָּא *at the same time*, for which, Cant. 1: 13 בִּי הָיָא זְמַנָּא. So frequently in Syriac, see Hoffmann, p. 330.

## CHAPTER II.

### Syntax of the Verb.

#### § 44.

#### *Use of the two leading Tenses.*

1. The existing Tense-forms are employed in Chaldee with far less variety of signification, than in Hebrew. The *Praeter* denotes the past in all its relations, and is, therefore, also the usual *historical tense*; since the Chaldeans have no *Vav conversive*, e. g. Gen. 9: 1 וַיִּבְרָךְ יְיָ יְהִי נַח, instead of the Hebr. וַיִּבְרָךְ. In subordinate clauses, it is used as Pluperfect, e. g. Gen. 2: 2 מִכָּל

עָבַדְתִּיהָ דִּי עָבַד *quod fecerat*, Jon. 1: 10; and in indirect or hypothetical discourse, it is to be taken as this tense with its modifications in the Subjunctive; e. g. Num. 14: 2 לָמָּוּ דְּמִיתָנָא *would that we had died*, Isa. 11: 9 אֲשֶׁתִּיּוֹצְנָא כְּתָרְבִי עִמּוֹרָה *that we had perished as the inhabitants of Gomorrah*, Judg. 14: 18 אֱלֹלְפוֹן בְּרִקְתוֹן בְּאַתְתִּי *if ye had not searched it out, ye would not have found it*, Job 3: 13. Gen. 20: 16. 31: 27. Jon. Esth. 7: 4.

2. The Present is denoted by the form of the Praeter, especially in verbs which express an *existence* or a *condition*, or an *act* which is not limited to a definite time; e. g. Ps. 10: 3 אֲשֶׁתִּבַּח רְשִׁיעָא *he boasts*, על הָרִוּוּג נִפְשָׁה *he is perishing*, 14: 2 בְּנִי נָשָׂא *my son is carrying*; see further § 74.

The *Praet. propheticum* is not used in Chaldee; the Targums have employed always the *Future*, e. g. Exod. 17: 4. Isa. 1: 31; and where in Hebrew, the Praeter expresses the Imperative according to the demands of the context, they choose regularly the Future, e. g. Gen. 6: 21. 27: 44. 33: 10.

3. The *Future* expresses usually and far more constantly than in Hebrew the *future time*; but it is employed also to denote kindred relations of tense and mode, namely; a) The Optative, e. g. 1 Kings 17: 21 נִפְשָׂא דְרִבְכָּא *oh—that it might return*, Job 3: 3 יוֹכָא יִהְיֶה *pereat dies*; — b) The Imperative, sometimes after another Imperative, Gen. 27: 4. Esth. 6: 5, sometimes and principally in warnings and prohibitions, Exod. 20: 13 לֹא תִקְשֹׁל נֶפֶשׁ, לֹא תִגְנוֹה *ne des*, Joel 2: 17 אֵל תִּתֵּן *ne des*, Jon. 3: 7. Gen. 46: 3 לֹא תִרְחֹל. Hence the command which the Imperative expresses, occasionally connects itself with a prohibitory Future, Ruth 1: 20 — לֹא תִהְיֶה קָרוֹן קָרוֹ לִי etc. — c) The idea *ought, should, can, may*, e. g. Gen. 2: 16 תִּיכֹל *thou mayest, canst eat*, Gen. 3: 2 נִיכֹל נִתָּא אֵילָן אִפְרִי *we may eat*, Judg. 14: 16 אֲחֵרִי *how should I show it to thee?* Jon. 4: 11 אֲנָא לֹא אַחוּס עַל נִינְוָה *should I not spare Nineveh?*

On the contrary, the Future wherever it denotes the past in Hebrew, is constantly exchanged in the Targums for the Praeter or Participle, comp. Isa. 10: 12. 1 Kings 3: 16. Gen. 2: 6, etc. They have also employed the Participle (in questions) for the Future in the sense

of the Present, Job 1: 7. Gen. 3: 15. Judg. 15: 9. Jon. 1: 8 [Does the *Praeter* occur Josh. 9: 8 in the sense—*whence are ye come?*]

4. Further, within the scope of the Future falls also the expression of that which is hypothetical; Job 10: 18 *wherefore hast thou brought me forth from the womb?* אֶתְּנֶנִּי לֹא חֵסֶכְנִי *I should have died and no eye had*, etc., as well as that which is merely intentional or designed; hence the Future stands regularly after the particles *that, in order that*, e. g. Gen. 11: 7 דְּלֹא יִשְׁמְעוּן *that they may not hear*, Lev. 10: 7 דְּלֹא תָמוּתוּן *that ye may not die*, Ezek. 20: 26. Dan. 2: 16, 23. So frequently after וְ *that*, e. g. Exod. 5: 1 שִׁלַּח וְיִרְחֲצוּן *send away my people and they shall observe a feast*, i. e. *that they may observe*, Exod. 2: 7. Jon. Judg. 14: 15. Gen. 27: 4. Jon. 1: 11.

### § 45.

#### *Modes of expressing certain Finite Tenses.*

1. In the later Targums, the *Praeter* of a verb stands sometimes connected with the *Praeter* of the substantive verb in the same person, particularly in subordinate (relative) clauses, and is then to be taken as Pluperfect or Imperfect, e. g. Gen. 4: 1. Jon. יָדַע אֶת-חַוָּה כִּהְיוֹתָ מְיֻדָּה לְמִלְאָכָה *who desired (had desired)*, Cant. 1: 12 יָצְאוּ בְּנֵי יְרִיחוֹ *had gone out*, etc.

2. The *Future* is sometimes described by עָתִיד (ready) prefixed to an *Infin.* with לְ or a *finite verb* with וְ, e. g. Nah. 1: 2 עָתִיד יְיָ לְאַתְפֹּרֵעַ *Jehovah will punish*, puniturus est, Gen. 3: 15. Jon. עָתִידִיךָ (also v. 20). Joel 1: 15. 2: 31. Gen. 21: 7 עָתִידִיךָ אֵיחִיכֹן עָתִידִיךָ דִּי תִשְׁמְעוּן *paritura est filios*, Dan. 3: 15 עָתִידִיךָ דִּי תִשְׁמְעוּן *auditura estis*. Similar to this is the construction of הָיָא, followed by an *Inf.* with לְ, except only that by means of the inflection of this verb all the forms of the Latin Fut. may be periphrastically expressed, e. g. Gen. 15: 12 הָיָא שָׁמַשׁ לֵמָעַל *the sun was on the point of going down*, i. e. *would go down*. In both constructions, the *Infin. act.* is sometimes to be taken passively, e. g. Dent. 31: 17 וְהָיוּ לְמִיכָל *they shall be consumed*, Eccl. 11: 7 אָבִי לְאֶנְחָרָא *they shall be enlightened (they stand ready to be, etc.)*.

Both expressions are in a certain measure united, Deut. 32: 29. Jon. מֶה יְהִי עֲתִיד לָמָּחֹר, where it could be written either מֶה יְהִי עֲתִיד לָמָּחֹר or מֶה יְהִי לָמָּחֹר.

§ 46.

*Use of the Imperative and Infinitive.*

1. When two Imperatives are connected by ו, the second in animated or sententious discourse sometimes declares a consequence of the first, and hence is essentially a Future, as in the well known phrase "divide et impera," e. g. Isa. 45: 22 אֲהַפְּנוּ לְמִימְרֵי אֲהַפְּרִיקֵנִי *turn to me and be ye happy, for — and ye shall be happy*, 8: 9 (comp. Grammat. N. T. 288).

2. The *Infin.* united with prepositions (especially בְּ or כִּ), must often be resolved, particularly in historical discourse, into the finite verb and a conjunction; yet this construction occurs more rarely than in Hebrew, and the writers of the Targums have generally changed such Hebr. *Infinitives* into the finite verb with כִּ as, חֲלַףְךָ *that*, etc., according to the requirement of the context, e. g. Gen. 2: 4. 12: 14. 39: 18. Exod. 16: 7. Deut. 7: 8. Isa. 60: 15. Yet comp. Gen. 33: 18 בְּמִיתוּדָי מִשְׁפַּח אָרָם *at his coming*, i. e. *as he came*, 44: 30 כְּמִיתִי *when I come to thy servant*, Exod. 11: 1 כְּשֶׁלַחְתָּהּ *when he shall release* (here in Hebr. stands the finite verb) Isa. 29: 23, Judg. 6: 18 עַד מִיתָאֵי *until I come*, Joel 3: 19 בְּכִי יְהוּדָה *on account of the oppression, because they oppressed*, and negatively Gen. 27: 1 מִלֵּמְחֹזֵי *that he could not see*, Gen. 11: 8 אֲתִמְנְעוּ מִלְּבִנְי *that they could not build*, 38: 9. The *Infin.* has also sometimes, in such cases, an object in the accusative, בְּמַלְאֲכֵי רֵיזִי וְכֹהֲלָה Ps. 119: 7. Isa. 29: 23 בְּמַחְזֹהֵי גְבוּרָתוֹ *when he beholds the glory*.

3. When the *Infin.* depends on a preceding verb which expresses *design, command, or ability*, or upon a noun, it is generally to be connected with the same (and indeed oftener than in Hebr.) by לְ (*to*), e. g. Exod. 2: 15 בָּעָא לְמַקְטֹל *he sought to kill*, 1 Kings 3: 7 לֹא אֶנָּה יָרַע לְמַפֵּס *I cannot go out*, etc., Gen. 41: 1. Jon. אֲרִיצְנוּ *they conspired to throw*, Dan. 3: 20 אֶמַר לְכַפְתָּח *he commanded to bind*, Gen. 29: 7 לֹא עֵידָן לְמִכְנָשׁ *it is not time to collect*, Esth. 6:

1. 2: 9. Yet this ל is also omitted, especially when the *Infin.* depends on nouns, e. g. Josh. 10: 27 עָרֵן מִיַּעַל שְׁמֵשׁא.

When the *Infin.* with ל follows אִירָא, לָא or לִירָא, מָה, it is to be translated—it is permitted, is not permitted, it may, may not, etc. Dan. 6: 9 לֹא לְהַשְׁנִיחַ כְּתָבָא דִּי לָא כְּתָבָא דִּי לָא לְהַשְׁנִיחַ a writing which may not be changed, Gen. 4: 8. T. H. לָא לְמַתָּן אֲגַר טָב, Jer. 7: 8. Eccl. 4: 1. comp. Ewald, 622.

4. The *Infin.* is often placed with its finite verb, in order to render the verbal idea in some way more intensive, e. g. Gen. 2: 17. 3: 4 מִיָּמָה תִּיָּמוּת moriendo morieris, thou shalt surely, inevitably die, Gen. 26: 11 יִחָקֵטֵל אֶתְחַטֵּל Gen. 2: 16 מִיָּבֵל תִּיָּכֹל thou mayest freely eat, Gen. 43: 3 אֶסְהִירָא אֶסְהִירָא בְּנָא he has earnestly, solemnly declared, 1 Sam. 20: 6 אֶשְׁתַּחֲוֶה אֶשְׁתַּחֲוֶה he earnestly asked, Gen. 43: 7 אֲזַלְיִן מִיָּוֵל they went straight onward. Comp. Exod. 5: 23. 18: 18. Joel 1: 7. Gen. 40: 15. Deut. 3: 26. Esth. 6: 13. Judg. 15: 2.

A special form for this *Infin. absol.* has not been developed in the Chaldee. A tendency to it is observable Gen. 49: 6 קָטְלוּ קָטֹל, Ps. 40: 2 מְסַבְּרָא סַבְּרִית, Ps. 132: 15 מְבָרְכָא בָּרֵךְ and in verbs: לָא מְהֻרָא מְהֻרָא Isa. 61: 20, מְהֻרָא מְהֻרָא Gen. 26: 28, מְלָאָה מְלָאָה Exod. 18: 18. Yet these forms are by no means constantly employed for the *Infin. absol.*

Where the *Infin.* stood or seemed to stand directly for the finite verb in Hebr., the writers of the Targums have always changed it into the proper tense, e. g. Ezek. 1: 14. Jer. 14: 5. 2 Sam. 3: 18, etc.

5. The personal suffix attached to the *Infin.* is not always to be understood of the subject of the action; as, Gen. 33: 18 בְּמִיָּחֹרִי on my coming, i. e. as I came, 2 Kings 2: 42 בְּיוֹם מִסְּקֵךְ on the day of thy going out, i. e. when thou goest out, (see above No. 2), but also of the object, and in the last case is to be resolved consequently by the *Accus.*, as Dan. 6: 20 לְשִׁירֻבוֹתְךָ to deliver thee.

## § 47.

### Use of the Participle.

1. The use of the Participle, a) with the substantive verb, for the purpose of representing the *finite tenses*, is in Chaldee

(Syr. and Talm.) far more frequent than in Hebrew, and is employed principally in those cases in which a continued action is to be described, e. g. Exod. 15: 14 *היו יֹהֲבִין* *they inhabit*, 1 Sam. 25: 15 *בְּדֹרֵהֶם אֲנִי שָׁרָה* *where we dwelt*, Dan. 2: 31 *תִּרְאֶה חִזְיוֹת חֲזִוִּית* *thou sawest*, Joel 3: 18 *יֵהִי נַפֶּס וּמַשְׁקֵי יֵהִי* *it shall go forth and water*, Esth. 6: 1 *היו מִקְרִיין* *they were read*, Dan. 7: 2 *וְהִירִין הֵיוּ* *Eccl.* 5: 6. Zach. 10: 9 *היו דְּכִירִין* *they remember*, 'Ruth 1: 20 *לֹא קָרָאן* *ye shall not call*, Hos. 7: 13; b) With the personal pronoun or with *אִית* (= *יש*) and *לִית*, the Participle serves likewise to supply the place of the finite tenses, commonly of the Present, more rarely and only where the reference of the context to the past and future is clear, that of the Praeter and Future, Gen. 32: 11 *אֲנִי דָרֵעַ אֲנִי* *I fear*, Joel 1: 19 *אֲנִי מִצְלִי* *I pray*, Jon. 1: 12 *אֲנִי יָדַעְתִּי* *I know*, Gen. 23: 29 *אֲתָּה שָׁאַל וְשָׁמִי* *thou askest after my name*, Gen. 19: 13 *מִחֲבָלִין אֲנַחְנָא* *we will destroy*, 15: 14 *דָּאן אֲנִי* *I will judge*, Hos. 7: 13. Hag. 1: 9. Eccl. 4: 16. Deut. 32: 52. Judg. 14: 3. In sentences which contain a wish or exclamation, this construction is also sometimes to be explained as optative, Ruth 3: 10 *בְּרִיכָה אַתָּה* *blessed (be) thou*, 1 Sam. 25: 32. With *אִית* and *לִית*, see Judg. 6: 36 *אִית אֲנִי רָכִיל* *if thou wilt deliver*, Isa. 36: 5 *אִית אֲנִי רָכִיל* *I am not able*, Jon. 2: 9 *לִית אֲנִי יִדְעִין*, Deut. 4: 22. Gen. 42: 13. Jon.

The Participle seldom stands alone for the finite verb, e. g. Job 1: 13 *בְּנוֹי אֲכָלִין וְשָׂתִין*, Dan. 2: 5, 7, 38.

2. If the Participles govern a noun, they are, a) either treated as nouns, i. e. they stand in the *stat. constr.*, or the accompanying noun has *ד* Genit., e. g. Joel 1: 5 *שְׂתֵי הַיָּמִר* *the wine-drinkers*, 1: 2 *רְחִבֵי הָאָרֶץ* *inhabitants of the land*, 1 Kings 2: 7 *אֲכָלִי פִתּוֹךְ* *who eat at thy table*, 1 Kings 18: 19. Gen. 34: 24. Jon. 1: 2 *כָּל נִפְקֵי הָרֶעַ* *all that go through the gate*, Deut. 32: 24 *אֲכִילֵי עוֹף* *devoured by birds*, Ps. 24: 4 *יָדֵי אֲרִיֵּא* *pure of hands*; on the contrary, Gen. 22: 12 *רָחֵל* *fearing God*, Gen. 49: 26 *רָאחוּהִי* *separated from his brethren*; — b) Or they are treated as parts of the verb and take the noun as direct object in the *Accus.*, e. g. Exod. 25: 20 *פָּרִיסִין* *spreading out their wings*, Isa. 53: 2 *צָרִיקָא לֵה* *desiring him*, 1 Kings 22: 10 *לְבִישִׁין לְבוּשִׁין* *clothed in robes*, comp. § 50. 2.

3. The Participle, where it occurs as adjunctive, expresses regularly the Present, or in narration the Praeter; the latter, e. g. Gen. 19: 14 בְּנִחְיָהּ נָסְבִי *who took his daughters*. Where in Hebrew, on the contrary, the Participle stands for the Future in a sentence which refers to future time, the writers of the Targums have generally resolved it into עָתִיד, e. g. Exod. 11: 5. Ps. 22: 32.

## § 48.

*The Optative.*

For the expression of a *desire* or *wish*, the Future is employed in Chaldee (§ 44. 3), especially in the following applications: a) In the form of a question, Judg. 9: 29 עָמַד יְהוָה יָמִסְרֵנִי *would that this people were committed to me*, 2 Sam. 15: 4 מִן יִמְנְנֵנִי דִּינָא *would that I were appointed judge*. Deserving of special remark is the use of יִהְיֶה מִן, an imitation of the Hebrew, in expressions like Deut. 28: 67 מִן יִהְיֶה צֶפְרָא *would it were evening*. — b) With לִי preceding, e. g. Gen. 17: 18 הֲיִלְדֶּנִּי לְפָנֶיךָ *would that he might live before thee*. If the wish has respect to the past, the Praeter is naturally employed; as, Num. 20: 3 לִי דִמְחָנָא *would we had died*.

## § 49.

*Number and Person of the Verb.*

1. In the use of the Persons of the verb with reference to their subject, irregularities sometimes occur: a) In respect to the *gender*, Exod. 12: 16 לֹא יִתְעַבֵּירָא לָא, Ruth 1: 8 דִּי עֲבָדְתוֹן חֵל for עֲבָדְתִּי, Esth. 1: 20 וְהָיָה לְפָנֶיךָ יְהוָה, Jer. 7: 20 חֲמָתִי חֵל, Exod. 2: 18. Jon. אֲחִיחִיחִי for אֲחִיחִיחִי. (Comp. אֲחִיחִיחִי at the beginning of the verse). b) In respect to the *number*: a) Collective nouns often have their verb in the *Plur.*, Jer. 28: 4 גִּלְיָהּ יְהוּדָה, Gen. 33: 13 עָנָא כָּל יְמֵיכֶם, Gen. 35: 11 וְכָנְשָׁתָּ סִגְיָא עִם וְכָנְשָׁתָּ, Isa. 52: 14. 53: 8. 1 Sam. 14: 41, 45. Num. 10: 3, or a verb in the *Plur.* refers to a preceding collective noun, Exod. 5: 1 שְׁלַח יְהוָה יְתֵּעֶמְדִּי וְיִתְּנֵנִי *release my people and they shall*, etc., 2 Chron.



25: 15. β) The verb when placed first, may be in the Sing., while its subject follows in the Plur.; e. g. 1 Sam. 1: 2 וַהֲוָא לִפְנֵיהֶם בְּנִין, Isa. 1: 7. Joel 1: 13 אֶתְהַנֵּה קִירְבָּנִי וְנִסְבִּין. In this case either the subject was not yet distinctly present to the mind of the writer, or was viewed as a unity, as a complete whole. See below § 6.

Gen. 4: 26. Jon. is not to be considered as a case of *enallage* in the gender—to Seth was born a son, וַיִּקְרָא יֵת - שֵׁמָּה אָנוּשׁ and she called him (i. e. the mother called him, who in other instances also gives the name). So perhaps Deut. 14: 7. Some of these discrepancies are probably errors in writing or printing; as, Lev. 8: 15, נָסִיבוּ for נָסִיבָא.

2. The third pers. *Sing.* is often used impersonally in both genders, 1 Sam. 30: 6 עָקַת לְדָוִד David was afraid, Gen. 21: 31 לִי הָיָה לְסִדְרוֹ it serves for a witness.

3. The indefinite *one, they*, is expressed in Chaldee; a) By the third pers. *Sing.*, Gen. 11: 9 קָרָא שְׁמָהּ they called the name of it, 48: 1 אָמַר לְיוֹסֵף one told, it was told to Joseph. b) By the third person plural, Isa. 47: 1 לֹא חוֹסִיפִין דִּיקְרוֹן לָא they shall no longer call thee, Isa. 52: 15. Joel 2: 17; so likewise with plural Particip. Dan. 3: 4 לְבֹן אֲמַרִין.—This construction (especially the latter phraseology) is very frequent in Chaldee and must be rendered directly by the Passive, e. g. Dan. 2: 30 דִּי פִשְׁרָא לְמַלְכָּא יְהוּדָעִין that the interpretation be made known, 4: 13 יִשְׁנֹן לְבָבָהּ his heart shall be changed; c) By the second person *Sing.*, Isa. 41: 12.

4. In Chaldee far more frequently than in Hebrew (Ewald, p. 596 sq., Winer's *Simonis Lexic.* p. 103), a noun is put with Passives in the Accusative, which we should expect rather as subject in the Nominative, e. g. Gen. 21: 8 אֶתְהַסִּיל יֵת - יִצְחָק Isaac was weaned, 17: 5 אֲבָרָם שְׁמָהּ עוֹד יֵת - לָא תִּהְקָרִי עוֹד thy name shall no more be called Abram. It is said in this case that יֵת is sign of the Nominative (*nota nominativi*); but probably the writers originally regarded the preceding verb as impersonal: *one, they weaned Isaac*, (comp. *ablactandum fuit filiam*), *let not one any more call thy name*, etc. By degrees, however, the original sense of the construction was forgotten, and it was applied in practice indiscriminately to cases, where its subject preceded or followed the Passive. Additional examples are found: Exod. 3: 7 גִּלְיָ קָדְמִי יֵת - שְׂרֵיבִיד עָמִי,



Gen. 7: 9, כָּמָא דְפָקִיד ל' ית נח *as Jehovah had commanded Noah*, Deut. 1: 16, 18 sq. חָמִין to trust Judg. 11: 20 יִשְׂרָאֵל ית - יִשְׂרָאֵל *he trusted not Israel*, שָׁמַשׁ to serve Gen. 49: 4. Ezek. 44: 12 etc., בָּסֵר to announce 2 Sam. 18: 19 (on the contrary, הָיָא is connected with Dat. Pers. — 2) Verbs also which signify *to be satisfied* and *to satisfy*, *to be full* and *to fill*, *to be wanting* and *to fail*, are connected with the Accusative of the object, with, from or on which one is satisfied, filled, etc.; e. g. Eccl. 4: 8 לֹא הָבִיל *to be full*, Jer. 31: 14 אֶשְׂבֵּעַ עִמִּי ית טוֹבִי *I will satisfy my people with my goodness*, Joel 2: 19 הַשְׂבִּיעִין יְהוָה *ye shall be satisfied therewith*, Job 20: 11 אֶחְמְלִיזָא אֶרְעָא הַטּוֹפִין *Gen. 6: 13*, Joel 2: 24. Gen. 1: 20 מִיָּא רַחֲשׁוֹן מִיָּא רַחֲשׁוֹן *the waters shall swarm with*, etc., Jer. 9: 18 וַיִּשְׁגְּרוּ עֵינֵינוּ דְמֵינָא *that our eyes overflow with tears*, Lam. 3: 48. Deut. 2: 7 לֹא חָסַרְתָּ מִדָּבָר *thou hast had need of nothing*, Gen. 18: 28 חֲמִשָּׁה יְחָסְרִין חֲמִשָּׁה זָבָאִין *if perhaps there lack five of the fifty righteous*. Yet verbs of *filling* and *satisfying* (*being satisfied*) are also construed with ב (2 Kings 9: 24, etc.); see § 51. 4.

On the Accusative with Passives, see § 49. 4.

2. Some verbs are followed by two Accusatives: a) The Conjugations Paël and Aphel, when they have a causative signification, e. g. 2 Kings 20: 13 אֶחְזֹנִין ית כָּל בֵּית גִּנְזוּהִי *he let them see his treasures*, Job 39: 19 הַלְבִּישׁ צִוְרִיָּה הוֹקֶסָא *thou clothest his neck with power*, Gen. 37: 23. Jon. אֶשְׁלָחוּ ית - יוֹסֶסָה ית - פִּרְגוּדִיָּה *they drew off from Joseph his raiment\**, 1 Sam. 14: 12 אֶתְנַנְמָא *we will teach it to you*, Gen. 41: 39. Jon. אֶרְדֵּעַ ית - רִקָּה ית כָּל *Exod. 15: 25*, Exod. 29: 9 תְּחַדְדוּ יתְחַדְדוּן *Exod. 36: 34*; b) Verbs in *Peal*, which signify *to cover*, and *clothe*, Exod. 36: 34 תִּפְסִיָּא תִפְסִיָּא *to sow*, Lev. 19: 19 תִּרְדֵּעַ יתְרִדֵּעַן *to show, requite* (good or evil, ποιεῖν τινά τι) 1 Sam. 24: 18 גְּמַלְחִנִי טְבָחָא *Gen. 30: 29* ית דִּי *to request* (*rogare aliquem aliquid*) and *answer*, Deut. 14: 26 פְּלִחְתָּךְ; *to make one thing into another*, Exod. 30: 25 תַּעֲבִידִי יתִּיבָא *or Lev. 24: 5* תִּיבִי *bake it to a cake*.

\* But instead of the Accus. of the thing, ב is also sometimes employed in this construction, e. g. Jer. 6: 26 חוֹשֶׁן רִישִׁיכֹן בְּקִטְמָא.

When in these verbs the construction is applied passively, the Accusative of the thing remains of course unchanged (Gesen. Lehrgeb. 821). 1 Kings 22: 10. The writers of the Targums, however, have generally adopted easier constructions in the place of this, e. g. Mich. 2: 10. The passage adduced here by Gesenius, Isa. 1: 20 תִּרְבּוּ תִּרְבּוּ תִּרְבּוּ stands in the Targums thus: בְּתִרְבּוּ סִנְאָה תִּתְקַטְלוּ.

4. The Dative, in addition to the usual cases, stands, a) after קָרָא *to call*, Gen. 3: 9. Judg. 16: 25 etc., after נָשַׁק *to kiss*, Gen. 27: 26. Exod. 4: 27, after שָׁאַל *consulere*, Job 8: 8; —b) after Passives, in order to denote the cause from which the effect proceeds, e. g. Ezek. 14: 3 אֲשָׁהָל לָהֶוֶן *I was asked by them*, Exod. 12: 16.

REM. A noun which depends on a verb, is usually placed after the verb. To this simple construction which characterizes the Semitic languages generally, there are some exceptions, e. g. Dan. 2: 16 דָּנָה חֲלֵמָא חַוִּיתָּ אֵנָה וְאַנְתָּה פִּשְׁרָא 4: 15 רַחֲמִין לְמַבְצָא 18, פִּשְׁרָא לְהַחֲוִירָה אֲמַר; 1 Kings 18: 23 אֲשָׁהָל לָא יִשְׁוִיוֹן Esth. 1: 19. This inversion takes place sometimes for the sake of contrast, sometimes because the noun is to be made more prominent.

## § 51.

### *Verbs with Prepositions.*

1. With בְּ (*in, on*), are construed verbs, which signify *taking, holding upon* Prov. 4: 13 אֶתְחַזֵּק בְּמַדְרוֹתָא, Num. 11: 17 יִסּוּבְרוּן בְּמַשּׁוּל (on the contrary, אָחַד with Acc.pers. *seize as an enemy* [καταειν τινα] 1 Sam. 23: 26. Judg. 7: 25); —*acknowledging or denying*, Gen. 25: 34 כָּפַר בְּהַחֲיַת מֵתִיא (T. H.) *he denied the resurrection of the dead*, Gen. 25: 29. Jon. כָּפְרוּ בְּדַחְלָא תִּקְרִיפָא Deut. 32: 15. T. H. Jer. 2: 27. Ps. 12: 5. (comp. the expression, which is an imitation of this, ὁμολογεῖν ἐν τινι Gr. N. T. p. 178); —*seeing, hearing, smelling, etc.*, when the accessory idea of earnestness and perseverance is involved, *to witness, to gaze, to smell at, hearken*, e. g. Gen. 21: 16 אֲחִיוִּי בְּמוֹתָא דְּרַבְיָא לָא אֲחִיוִּי *I cannot witness the death of the lad*, Exod. 30: 38 לְאַרְחָא בָּהּ *to smell thereat*, Deut. 26: 14. Jon. שְׁמַעְנָא בְּקַל מִימְרָא דִּי *we listened to the word*, Jon. 1: 14 קִבַּל בְּעוֹהָנָא *hear our prayer*; —*aversion, disgust (towards a person or thing)*, 1 Sam. 25: 14 קָץ בָּהוֹן *invoking (in prayer)*, Gen. 4: 26 לְצִלָּא בְּשִׁמָּא דִּרְיָ; —*ruling over any one*,

4. With מן are construed verbs ; a) Which denote *fearing, taking care, fleeing, abstaining* (before, from something) Ps. 40: 12 לֹא הִמְנִיעַ מִיָּדִי, Deut. 1: 21 הִדְחִלּוּן מִצִּוְתוֹן, Ps. 119: 64. — b) Frequently verbs, which signify *being full, filling, wanting* (in, with something) Prov. 1: 31 מִמְּלִכִּיהוֹן יִסְבְּעוּן, Eccl. 4: 8 מִשִּׁיבוֹתָא. The מן in this case refers to the mass, from which or out of which (partatively) something is filled (yet comp. § 50. 1); — c) The

verb קָבַל in the sense *to hearken, to obey*, Gen. 21: 12 קָבַל מִנָּה *hearken to her*, 37: 27 etc. (properly to receive from any one the direction which he gives us); on the contrary, the command, the order which one obeys, is expressed in the Dative, Gen. 3: 17 קָבַלְתָּא לְמִימַר אֶתְחָדָה, 16: 2. Deut. 11: 13.

5. With בָּחַר are connected verbs which signify *to follow (to pursue, to persecute)*, Gen. 44: 4 יָרַד בָּחַר גְּבַרְיָא.

## § 52.

*Use of Verbs in the Place of Adverbs.*

Two verbs are often connected together in such a manner, that one of them must be taken as equivalent to an adverb. Here belong particularly the words אוֹסִיף *to add, for again, further*, אוֹטִיב *to make good, for good, excellently*, קָדַם *to come before, to anticipate, for first, before*, הוּב *to return, for again*, אוֹחִי *to hasten, for quickly*, אֶסְגִּי *to multiply, for much*, e. g. Gen. 4: 12 לְמִינָהּ חֵילָהּ לֹא הוֹסִיף לְמִינָהּ חֵילָהּ Gen. 8: 10. Gen. 3: 24. Jon. אוֹסִיפַת לְמִינָהּ Jon. 2: 5. יוֹנָה יָת יוֹנָה אוֹסִיף שָׁלַח יָת יוֹנָה Ps. 33: 3. אוֹטִיבוּ לְשִׁבְחָא Gen. 49: 8. וַיְהוֹן מְקַדְמִין לְמִשְׁאֵל Gen. 26: 18 הוּב סָב לָךְ מְגֻלָּתָא אוֹחִרִי comp. Jer. 36: 15, 28. תָּב וַיְחַפֵּר יָת בִּירָא 18 *take to thee again*, etc. 2 Chron. 17: 6. Gen. 22: 9. Jon. Gen. 27: 20 אֶסְגִּי מַה דִּין אוֹחִירָתוֹן לְמִינָהּ Exod. 2: 18. Jon. אוֹחִירָתָה לְאַשְׁכְּחָא *why come ye so early*, Esth. 6: 10 אוֹחִי סָב יָת לְבוּשׁ Gen. 31: 28. אֶסְבִּלְתָּא לְמַעַבְד *thou hast acted foolishly*, Joel 2: 20 אֶסְגִּי לְמַעַבְד בִּישׁוֹן *he has done much evil (evil in abundance)*.

## § 53.

*Constructio praegnans, Brachylogy and Ellipsis of the Verb.*

1. A noun is sometimes connected with a verb by a preposition, which must be referred in the mind of the reader to some other verbal idea, that has been omitted (*constructio praegnans*), e. g. Num. 14: 24 אֶשְׁלֵם בָּחַר דְּתַלְתִּי *perfecte sectatus est reverentiam mei* Isa. 21: 9 כָּל-צִלְמֵי טַעֲוִיתָהּ יִדְקָקוּן לְאַרְצָא *to the earth were they (thrown and) dashed in pieces*, Dan. 4: 13 לְבַבָּהּ מִן-אַנְשָׁא יִשְׁנוֹן, (see

Lengerke on the passage), Deut. 1: 16. In a different manner, two sentences may be brachyologically combined in one, 1 Sam. 10: 9 *וַיִּשְׁנֵי יְיָ לִיהוָה לִבָּא אֲחֵרָא* *Jehovah changed to him another heart*, i. e. changed him and gave to him, etc.

2. Sometimes the verb of the sentence is entirely omitted, and must then be supplied from the parts of the predicate, which are expressed, e. g. 1 Kings 22: 36 *גָּבַר לְקִרְיָתוֹ וּגְבַר לְאַרְצוֹ* *every one* (betook himself) *to his city, every one to his country*.

### CHAPTER III.

#### Syntax of the Noun.

##### § 54.

#### *Use of Nouns for Adjectives, and Expression of Concrete Substantives.*

1. The Chaldee language has comparatively but few adjectives; and instead of employing them, it was more in consonance with the oriental style of thought to make use of nouns for this purpose. Nouns when so employed follow the *nomens regens* in the Genitive, e. g. Dan. 3: 5 *צִלָּם דְּהָבָא* *image of gold*, i. e. *golden image*, Ps. 2: 9 *חֹטְרָא דְּפִרְזָלָא* *iron rod*, Gen. 3: 14. Jon. *אֲרִיסָא דְּמוֹתָא* *deadly poison* (comp. 40: 1), Gen. 3: 21. Onk. *לְבוּשֵׁין דִּיקָר* *costly garments*, (Exod. 29: 29) Gen. 17: 8 *אַחֲסִינָתָא עָלָם* *eternal possession*.

When the word that expresses the adjective quality stands as the *nomen regens*, it has the effect of giving a special prominence to this idea, e. g. Exod. 13: 3 *בְּחֹקֶה יַד* *with strength of hand*, Lev. 7: 21 *סוּאָבַת אֲנָשָׂא* *uncleanness of a man* (in the sequel, *בְּעִירָא מְסֻאָבָא*). So *every one* (*all*) is constantly expressed by *כל* (*universitas*).

2. Concrete, particularly personal qualities, whether they are denoted by adjectives or substantives, are described by certain concrete substantives, viz. by *בְּעַל*, *גְּבַר*, *מְרִי*, *בִּר*, e. g. Exod. 4: 10 *מְרִי דְּמַלּוּל* *man of discourse*, i. e. *eloquent*, Gen. 37: 19 *מְרִי חֲלֻמָּא* *dreamers*, 2 Kings 1: 8 *בְּעַל סַעְרָן* *hairy*, Gen. 29: 1 *בְּנֵי מִדְּנָהָא* *in-*

*habitants of the east*, Exod. 12: 5 שָׁמָּה בֶּרֶךְ שָׁמָּה *one year old*. Specially frequent is רֶבֶבָא בְּעַל רֶבֶבָא *foe, hostile*, Exod. 15: 9.

## § 55.

*Numbers, and the Repetition of Nouns.*

1. The plural is sometimes used in an indefinite manner, when, in strict propriety of speech, the thought should have been expressed in the singular, e. g. Judg. 12: 7 אֶתְקַבֵּר בְּקִירוֹי גִלְעָד *he was buried in the cities (in one of the cities) of Gilead*, (as in Liv. 1. 4. in silvis natus); on the contrary, Gen. 8: 4 נָתַח תִּיבּוּתָא עַל טוּרֵי קַרְדּוֹ *upon the Carducian mountains*, is rather to be taken collectively—*upon the Carducian range*, comp. also Job 21: 32.

2. The nouns מְרִין and רִבּוּנִין, are employed as *Plur. excellentiae* (of a person), yet, on the whole, not with great frequency, Gen. 40: 1 לְרִבּוּנֵיהוֹן לְמִלְכָּא דְּמַצְרַיִם, Isa. 1: 3 יָדַע חֲמָרָא אוּרְרָא דְּמִרְתִּי. On the contrary, the *Plur. אלהין* denotes always a plurality, 1 Sam. 6: 2; יְעֻלִּינִין *the Most High*, as applied to God, is found only in the bibl. Chaldee, Dan. 7: 18.

3. The plural is also used for the designation of things which exist in pairs, where in Hebr. the *dual* is employed, e. g. Amos 4: 6 שְׁנִין, Exod. 11: 5 רִחִיָּא, Num. 19: 36 מִאֲזִנָּן. But where the Hebrew *dual* stood for objects which are two-fold in their nature, and expresses the numeral *two*, the writers of the Targums have added תִּרְיִן to the plural, e. g. Exod. 16: 29 תִּרְיִן יוֹמִין *biduum*.

4. A noun is doubled, stands twice in succession: a) Without a *copula*, in order to denote *multitude, abundance*, Gen. 14: 10 בִּירֵיו בִּירֵיו (Vulg. *puteos multos*), Joel 3: 14 מְשַׁרְקֵן מְשַׁרְקֵן *hosts on hosts*, or to describe a *distribution*, or the idea of *every*, Gen. 32: 16 חֲזָרָא חֲזָרָא *every herd singly, herd by herd*, Num. 14: 2 חֲזָרָא, 2 Kings 17: 29 עַמָּא עַמָּא *nation by nation*, Num. 9: 10 גִּבְרִי גִבְרִי *man by man*. b) With the *copula* ו between them, in order to express a *diversity* or a *progress*, Deut. 25: 13 מִתְּקַל וּמִתְּקַל *diverse* (two kinds of) *weights*, Esth 3: 4 יוֹמָא וְיוֹמָא *day by day, daily*.

Of a different nature from this is the repetition of a word in the ani-



mation of discourse. Deut. 16: 20. Jer. 4: 10. comp. Isa. 52: 11. Cant. 6: 12. This belongs to the province of rhetoric, not of grammar.

§ 56.

*Designation of the Cases.*

1. The relation of Genitive is expressed either, as in Hebrew, by the *stat. constr.* (§ 32. 2), or, which is more common, by the *praefixum* or *די* before the second word; examples of both methods are: *אֲשֶׁר דִּי בֵּית אֶלְהָא מְלָכָא דְאַרְעָא*, Ezra 5: 16, *מְלִי מְלָכָא*, Dan. 2: 15. *שְׁלִיטָא דִּי מְלָכָא*, 1 Sam. 17: 14, *עֲסָרָא*, 25: 18. In specifications of time *ל* also occurs as *nota Genitivi*, e. g. Gen. 8: 5 *בְּחֵד לְיָרְחָא*, 2 Kings 12: 1 *בְּשִׁנָּה שִׁבְעָה*, Ezek. 1: 5. The *אuctoris* has also been retained in the titles of the Psalms. Further, the signification of the Genitive is sometimes objective, e. g. Gen. 7: 10. Jon. *דְּמָתוֹשֶׁלַח* *אויבֵּלָה* the mourning for Meth. Job 3: 26. Isa. 53: 18 *עֲמֻנָא* *שִׁעְבוֹר* subjection of the nations, i. e. subjection which they effect, Gen. 3: 24 *אֵרֶץ אֵילָן* way to the tree; the Genitive of the material, out of which anything is made, is likewise frequent in Chaldee, Dan. 5: 7 *דְּרֵבָא דִּי דְּרֵבָא* comp. § 54. 1.

In the later Targums, this mode of representing the relation of the Genitive sometimes fails, e. g. Esth. 1: 9 *נְשִׂיאָא* Gen. 6: 17. 36: 21. Jon. In other places, on the contrary, it is expressed doubly: that is, *די*, *דִּי* is employed, although the *stat. constr.* precedes, e. g. Dan. 7: 10 *נִיר דִּי נִיר*, Gen. 2: 7 *נֶשֶׁמַת דְּחַיִּי* 4: 11. Jon.

The form of the *stat. constr.*, especially in the plural, stands often in the Targums for the *stat. absol.*, e. g. Gen. 1: 10 *קָרָא יַמִּי*, Gen. 39: 20 *בֵּית אֶסְיִיר*, Prov. 12: 24 *רָמָאִי יְהוֹן לְמָסָא* Prov. 1: 22. 10: 26. 12: 24. Gen. 37: 32. Job 3: 26. 1 Chron. 22: 15. Exod. 5: 11. See above § 31. 2.

2. The characteristic sign of the Dative is *ל*, that of the Accusative *לְ* (almost always in the Targum of the Proverbs), or more commonly *יָה*: yet the latter is often without any designation at all, and its relation as the object-case must be deduced from the simple structure of the sentence. The Vocative is generally ex-

pressed by the form of the *stat. emph.*, e. g. Jer. 22: 29 אֲרָעָא דִּישְׁרָאֵל אֲרָעָא קַבִּילִי.

## § 57.

*The Noun in the Designation of subordinate Relations.*

1. In addition to the office of the noun, when governed directly by another noun or a verb, it occurs in sentences as co-ordinate, in order to denote\* certain dependent relations, or qualifying circumstances. These are, a) most frequently designations of time and measure, more rarely of place (in answer to the question *where?*) Gen. 8: 12 שִׁבְעָא יוֹמִין עוֹד שְׂכָנָא אוֹרְרָה *he waited still seven days*, Jon. 2: 1. Judg. 14: 12 אִם תְּחַוֶּינָהּ נָהָה לִי שְׁבַעַת יוֹמֵי מִשְׁתָּנָא *will ye declare it to me the seven (in the course of the seven) days of the feast*, 1 Sam. 15: 15. Exod. 12: 30 קָם פֶּרְעֹה לַיְלָאָה *Pharaoh rose up by night*, Gen. 7: 20 חָמֵשׁ עֶשְׂרִי אַמִּין מִלְּגָלָא תְּקִיפוּ מֵיָא *the water rose fifteen cubits*, Gen. 38: 11 תְּבִי אֲרָמְלָא בֵּית אָבוֹהָ *remain . . . in the house of thy father*.

Motion to a place is usually denoted by לְ, 1 Kings 11: 40. Gen. 27: 3. 18: 22. Obad. 3; residence in a place by בְּ, Gen. 18: 1. In designations of time, בְּ stands often also in answer to the question *when*, e. g. Gen. 19: 5 בְּלַיְלָאָה *in the night*.

2. In other instances, b) such a qualifying noun is designed to limit a single, comprehensive idea, and can then be translated by *in respect to*, e. g. Gen. 41: 40 אֲחִי וְקִיר מִנֶּךָּ *in respect to the throne will I be more honored*, Lam. 4: 7 מִן יְהִיר מִן סְמִיקוֹ הָיָה יְהִיר מִן *redder of countenance than*, etc. Esth. 2: 2. This construction is, however, less common than in Hebrew, and the writers of the Targums have often employed for it the preposition בְּ, 2 Sam. 21: 20. 1 Kings 15: 23, or some other expression, Deut. 33: 11.

3. More rarely, c) we find it used to express adverbial modi-

\* The Greeks employ here commonly the Accusative; but in a language where the idea of case was so imperfectly apprehended, we should hardly be authorized to speak of an Accusative as *casus adverbialis*. The Hebrews and Aramaeans used the noun directly in such cases, without having any thought about its particular government in the sentence.

fications in general, e. g. Josh. 9: 2 קָרְבָּא לְאַחֵיהֶם לְאָחֲזֵשׁוּ *they assembled themselves together to fight, a multitude*, i. e. iunctim comp. § 37. 3. But where this phraseology occurred in the Hebrew, the Targumists have more frequently selected another mode of expression, 1 Sam. 15: 32. Ezek. 11: 13.

§ 58.

*Expression of the Comparative and Superlative.*

1. The comparative of adjectives is expressed, as in Hebrew, by prefixing the preposition מִן to the object with which the comparison is made, e. g. Gen. 3: 1 מִכָּל חַיָּה מְבִל חֲנוּת בָּרָא *more subtle than all animals* (separating himself in respect to subtilty *from* all animals, leaving them behind himself), Ezek. 28: 3 הָאָדָם מִדְּבַר יָצָא *he is more subtle than all men*, Gen. 4: 8 Jon. טָב טָבִין מִדִּידָךְ *better than thine*, 3: 24. Jon. Deut. 7: 14. Jon. 4: 8 טָב דָּאֲמִית מִדָּאֲחֵי *it is better that I die, than that I live*. Sometimes וְיִתֵּר or יוֹתֵר is added for the purpose of rendering the comparison still stronger (*multo*), Eccl. 7: 2 טָב שָׂמָּה טָבָא וְיִתֵּר מִשְׁתָּחָא *it is better there, than that I live*, Ps. 119: 103 בְּסִימָן וְיִתֵּר מִן דּוֹבֶשֶׂא *in the sign, than that I live*, Amos 6: 2. Ruth 1: 3 מִרִּיר לִי יוֹתֵר מִזֶּכֶר. The latter example must be viewed at the same time as brachylōgical: *it is more bitter for me than for you (quam vobis)*, comp. מִזֶּכֶר; a construction which occurs oftener in comparative sentences, e. g. Joel 1: 6 כִּיבוֹדִי כְּבֹר אֶרְוֹן *for my glory, than that I live*, Isa. 5: 29 כְּבֹדִי בְּרֵא *for my glory, than that I live*. See also Deut. 1: 17.

2. The superlative is indicated by modes of expression similar to those in Hebrew, e. g. Ps. 94: 8 שִׁדְדָן בְּעַמָּא *the stupid among the people*, i. e. *the most stupid*, Dan. 4: 14 שִׁפְלָא אֲנָשִׁים *the lowest*, Isa. 53: 7 שְׁמַיָּא שְׁמַיָּא *the highest heaven*, Exod. 26: 33 קֹדֶשׁ קֹדֶשׁ *the most holy place*, Dan. 2: 37 מְלָכָא מְלָכָא *the mightiest king*.

On the contrary, phrases like טָב טָב or לְחָדָא Gen. 1: 31, denote merely a *very high degree*; they do not, therefore, belong here.

## § 59.

*Construction of the Numerals.*

1. The Numerals from 2—10, when they are used adjectively (in *stat. absol.*), can stand either before or after the substantive,

a) Gen. 8: 10 *שְׁבַע יוֹמִין*, Lev. 27: 6 *חֲמִשָּׁה סֻלְעִין* Gen. 6: 10 *תִּלְקָה בָּנִין* *תִּלְקָה* Judg. 14: 17; — b) Dan. 3: 24 *גִּבְרִין תִּלְקָה* 3: 25 *גִּבְרִין אַרְבָּעָה* comp. Ezra 6: 4. Dan. 6: 3. 7: 7. 1 Sam. 1: 24. If the Numeral is used in the *stat. constr.*, as is often the case in Hebrew, and hence substantively (*a threeness of men for three men*), it then naturally precedes the noun, e. g. Num. 2: 3. Jon. *אַרְבַּעַתִּי מִילִין*, Num. 34: 13. Onk. *תְּשִׁיעַ שְׁבַעִין*, 1 Sam. 24: 8. 2 Sam. 9: 10. Gen. 29: 29. Jon.

2. The Numerals from 11—19 and 20—100 stand before the substantive Plur., 2 Sam. 9: 10 *חֲמִשָּׁה עָשָׂר בָּנִין*, Exod. 26: 25 *שְׁתֵּי עָשָׂר*, Num. 1: 44 *שְׁתֵּי עָשָׂר גִּבְרִין*, 2 Kings 13: 10 *שְׁנֵי עָשָׂר שָׁנִין*, Lev. 27: 7 *חֲמִשָּׁה עָשָׂר סֻלְעִין*, Exod. 26: 19 *אַרְבָּעִין סֻמְכִין*, Judg. 11: 33 *עֶשְׂרִין קְרוּיִן*, Gen. 7: 4 *אַרְבָּעִין וָמֵיִן*. The tens, however, are also placed after the noun in giving total numbers, e. g. Gen. 32: 14 sq. *עֶשְׂרִין וְדָבָר עֶשְׂרִין וְחִמְשָׁא עֶשְׂרִין וְדָבָר* etc., somewhat as we say—goats 200, bucks 20, rams 20, etc.

A *half* is expressed in a similar manner to that in Hebrew, viz. ; *three halves by two and a half*, Exod. 25: 10 *תְּרֵינִי אַמִּין וּפְלִגָּא*, *nine and a half* Josh. 14: 2 *תְּשִׁיעַ שְׁבַעִין וּפְלִגָּא שְׁבַעִין* *nine tribes and the half of a tribe*. The fractional numbers  $\frac{1}{4}$ ,  $\frac{1}{5}$ ,  $\frac{2}{3}$ , etc. are formed either by separate substantives, as *חֲמִשָּׁה* *a fifth part*, or described by the participle *מֵן*, e. g. Ezek. 4: 11 *חֲדָר מֵן שְׁתֵּי בְּהִינָא* *one sixth of a hin*, Exod. 16: 36 *חֲדָר מֵן עֹמֶרָא בְּתִלְתָּ סֵאִין הוּא* *an omer is  $\frac{1}{3}$  of three seahs*.

In designations of measure and weight, the word denoting these ideas, is sometimes omitted, Gen. 37: 28 *כֶּסֶף בְּעֶשְׂרִין כֶּסֶף* *for 20 (shekels סֻלְעִין) of silver*. But in most of the passages, where this ellipsis occurs in Hebrew, the Targumists have supplied the substantive, comp. Gen. 20: 16. 24: 22. Ruth 3: 15. In designations of time, the word *יּוֹמָא* is more frequently wanting, Gen. 8: 13. Lev. 23: 32.

3. Instead of the ordinal numbers, so far as such exist, viz. 1—10 and 11—19, the Cardinals may be employed in designations

of time, as occasionally in English, 2 Kings 12: 1 בִּשְׁנַת שִׁבְעָ לִיהוּא *in the year seven of Jehu*, Num. 7: 22 בְּיוֹמָא חַד עָשָׂר *on the day eleven*, Jer. 39: 2; so also (with the ellipsis above mentioned), Gen. 8: 13 בַּחֹדֶשׁ הַרְּאשִׁית *on the first (day) of the month*, Lev. 23: 32.

4. The Distributives are expressed by repeating the Cardinals (without the copula ו), Gen. 7: 2 שִׁבְעָא שִׁבְעָא *seven seven, by sevens*, Gen. 7: 9 חֲרִין חֲרִין *bini, in pairs*, Gen. 18: 29 sq. Jon. גְּשָׂרָא גְּשָׂרָא *deni*.

5. The numeral adverbs, *a)* which denote *fold*, are represented by the Cardinals with חַד prefixed, e. g. Dan. 3: 19 חַד שִׁבְעָא *seven-fold* (another mode of designation, see 2 Sam. 12: 6 וַיֵּשְׁלֵם עַל חַד אַרְבָּעִין); — *b)* those which denote *times*, by the addition of זְמָנָא, Josh. 6: 3 זְמָנָא חָדָא *one time, once*, Gen. 27: 36 תְּרַחֲטִין זְמָנִין *twice*, Exod. 34: 23 תֵּלֵת זְמָנִין *three times*, 2 Kings 6: 10 עָשָׂר זְמָנִין *ten times*, Gen. 31: 7. זְמָנָא, however, is also omitted, e. g. Gen. 3: 14. Jon. חָדָא חֲרִין *once in seven years*.

## § 60.

### *Construction of Adjectives.*

1. The adjective, as predicate of a sentence, may stand *before* or *after* the subject, the latter, e. g. Gen. 19: 20 קָרִיבָא הָדָא *קרִיבָא*, Prov. 15: 15 כָּל־יוֹמֵי דְמַסְכָּנָא בִּר שֵׁין *קרִיבָא*. The adjective is placed first, when an emphasis is intended to be expressed, e. g. Gen. 4: 13 סָגִי הוֹבִי, Ps. 33: 4 תִּקְוִין פְּתֻחָא דִּי *קרִיבָא*, Eccl. 7: 2 טַב שְׂפָא טַבָּא *קרִיבָא*, 2 Chron. 24: 11.

2. The principal (yet only apparent) exception to the rule, that the adjective must agree with its noun, is that collectives in the *Sing.*, take a predicate in the *Plur.* (comp. above § 49. 1), 2 Sam. 3: 1 בֵּית דָּוִד שָׁמֶשׁ חֲצָדִין *קרִיבָא*, 1 Sam. 6: 13 בֵּית דָּוִד אֲזַלִּין וְחִקְרִיפִין *קרִיבָא*, Joel 2: 8. Exod. 20: 18. In this construction, the *Fem. Sing.* (as abstract) is commonly connected with the *Masc.* of the predicate.

3. If the adjective denote an attribute, it stands regularly after its substantive, Gen. 1: 16 נְהוֹרִין רְבָרְבִין *קרִיבָא*, Dan. 2: 9 מְלָא כְרָבָא *קרִיבָא*, Dan. 2: 10, 48 מִתְּקִין רְבָרְבִין *קרִיבָא*, Prov. 17: 1. Ps. 141: 2. Gen. 6: 3, — though sometimes separated from it by several words (where the idea of

the adjective is to be more strongly presented) Joel 2: 6 עָמָא  
2: 31. סָלִיחַ עַל עֲדָרֵי חֲסִידָה.

4. If a substantive be subjoined to an adjective for the purpose of limiting more exactly its application, the former stands in the *stat. constr.* (*in respect to*) Prov. 16: 19 שָׁפֵל רוּחַ, Ps. 24: 4 בָּרִיר בָּרִיר, Isa. 53: 9 נְכֻסִיָּא, Job 34: 34 חֲבִימֵי לֶבָא, Deut. 28: 50. Esth. 1: 11 שְׁפִירַת חַיּוּוּ. The preposition בְּ is sometimes prefixed to the substantive, Gen. 39: 6 בְּחֻזָּא; more rarely, the limiting substantive is joined to the adjective without any construction to mark the closeness of the relation, comp. § 57. 2.

5. The neuter of adjectives (and numerals) is ordinarily expressed by the *Femin.*, Gen. 42: 30 קָשִׁין *dura*, Isa. 53: 8. Joel 2: 26 פְּרִישָׁן *mirabilia*, Deut. 10: 21. Ps. 27: 4 חֶדָּא בְּעִיתִי *unum petii*.

## § 61.

### *Nominative Absolute.*

The noun is sometimes placed as subject before a sentence grammatically complete, without any dependence upon it for government (*nominativus absolutus*), e. g. Dan. 5: 6 אֲדִין מְלָכָא וְזִידִי שְׁנוּהִי וְרַעֲיוֹהִי וּבְהִלּוּהִי וְאַנְחָא מִמָּרָא דִּי בְּסַעְדָּנָא 2 Chron. 13: 10. *so then the king, his color changed and his thoughts terrified him*. This takes place particularly in sentences of more than ordinary length. In this case, the subject, sometimes for the sake of greater simplicity of construction, sometimes in order to direct attention more strongly to the principal word, is placed as *exponendum* at the head of the sentence. Comp. Dan. 2: 30 אֲנָה דְּנִינְאֵל שְׁגִירָא רַעֲיוֹנִי וּבְהִלּוּנִי 7: 28 וְאַחַר--רָזָא דְּנָה גָּלִי לִי, Exod. 32: 1 מִשָּׁה - - לֹא יִרְעָנָא מָה חָזָא לִיהּ 14: 24 מִשָּׁה - - לֹא יִרְעָנָא מָה חָזָא לִיהּ, Num. 14: 24 מִשָּׁה - - לֹא יִרְעָנָא מָה חָזָא לִיהּ, Jer. 18: 23. 23: 17. Lev. 10: 19. T. H. Gen. 4: 24. Jon.

## CHAPTER IV.

### Syntax of the Particles.

#### § 62.

#### *Adverbs and Prepositions.*

1. Adverbs repeated denote, *a*) a very high degree (§ 58. 2. Rem.), Gen. 7: 19 מְאֹד מְאֹד מְאֹד לְחָרָא *very much, extraordinarily*; *b*) a progress or augmentation, Exod. 23: 30 זָעִיר זָעִיר (of time) *a little, a little, i. e. by and by, paulatim*, Deut. 28: 43. (Ewald, Krit. Gramm. p. 638).

For the manner in which certain adverbs are expressed by verbs, see § 52.

2. The prepositions which stand before a noun, are often not repeated before a word in apposition, Jon. 3: 2 אֶזְרָא לְיִנְיָהּ קָרָא רַבָּהָא, 1 Sam. 25: 14 לְאֶבְיָזֵל אֶתָּה נָבֵל, 14: 39 בְּיוֹנָתָן בָּרִי, Gen. 23: 18. 32: 18; on the contrary, 1 Sam. 25: 8 לְבָרָקָה לְדָוִד, 2 Chron. 31: 4. Gen. 40: 1. Jon. In like manner, the preposition is sometimes written once in the case of several words connected by *and*; as, Gen. 18: 27. Jon. אֶתָּה מְהֵרָא לְעֶפְרַיִם וְקָטָן, Esth. 1: 11.; sometimes it is repeated before each, e.g. Gen. 19: 24. Jon. אֶתָּה מִיִּזְרְיִן עַל סְדוֹם וְעַל עֲמוֹרָה, 40: 1 sq.

#### § 63.

#### *Use of the Negatives.*

1. The two negative particles לֹא and לֹיֵא are in their use as distinct from each other, as in Hebrew אֵין and לֹא. The former, as derived from אִיִּת, לֹא אִיִּת, includes always necessarily the verb of *existence*, e.g. Gen. 38: 29 לֹיֵא יוֹסֵף בְּגִיבָא, and hence stands often with pronouns or participles, Exod. 5: 10 לֹיֵא אֶתָּה רָחִיב *I give not*, see § 47. 1.

2. In oaths אֵין or אִם is constantly to be taken in sense as *negative*, because an ellipsis of the apodosis occurs in such phrases,

e. g. Isa. 62: 8 אֲנִי אֶם אֶתֵּן *I will not give*, pp. *if I give*, I will not live (Ezek. 5: 11); Gen. 14: 23 אֲנִי אֶם אֶסָּב *I will not receive*. On the other hand, אֲנִי לֹא *is affirmative*, Josh. 14: 9. Isa. 5: 9.

3. *That not* is frequently denoted by מִלְּ before the *Infinitive*, e. g. Lev. 26: 19 אֲנִי הִנֵּה שְׁמִיָּהּ תִּקְרֹא מִלְּמַעְהָרָא מֵטָרָא *that they pour not down rain* (pp. *from pouring down*), 2 Chron. 25: 13.

## § 64.

### *The Particles of Interrogation.*

1. The simple question is denoted either by the *praefix* הֲ or not at all, and in the latter case must be discovered solely from the context, comp. Gen. 27: 24. 2 Sam. 18: 29.

2. The double question is generally expressed by הֲ - אִם, Num. 13: 20 הֲטָבָא אִם בִּישָׁא, 1 Kings 22: 15 הֲנִזִּיל - אִם נִחְמֶנֶע.

3. The question with הֲלֹא (*nonne*) is often employed in such a manner as to serve merely to awaken attention, and הֲלֹא can be translated—*behold*, Deut. 11: 30 הֲלֹא אֲנִי בְּעֵבְרָא דִּירְדֵּנָא *behold, they lie on the other side of the Jordan*, 1 Sam. 20: 37 הֲלֹא גִירָא, 2 Kings 15: 21 הֲלֹא אֲנִי כְּחִיבִין, Isa. 5: 20.



# APPENDIX.

BY THE TRANSLATOR.

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## NO. 1. TARGUMS OF THE OLD TESTAMENT.

See Gr. p. 9.

THE reference which is made here to the Targums, and which occurs so constantly in the subsequent pages of the Grammar, may render it convenient for the student to have before him some information respecting their origin and character. The following are the principal facts in relation to them, as stated by the best authorities on the subject.

### 1. *Their origin.*

The term *Targum* is a Chaldee word תרגום, תרגומא *translation*, from תרגם (quadrilit.) *to translate*. See Buxtorf, pp. 26, 42. The oriental Jews applied it at first to any translation from one language into another; but in process of time they came to employ it by way of eminence of those translations of the Hebrew Scriptures into Chaldee or the popular dialect of Palestine, which were made for the benefit of the common people and which the change of their language during the Babylonish captivity had rendered necessary. The more immediate occasion which led to these translations was the establishment of the synagogue-worship, so generally practised after the reign of the Seleucidae. Even as early, however, as the time of Ezra (Neh. 8: 8), the law was read publicly with an accompanying oral translation into Chaldee; and the practice, thus introduced, undoubtedly perpetuated itself with various modifications and changes in the mode, till the wants of the nation produced our present written translations or the Targums so called. These translations in the first instance were confined, most probably, to those books or parts of books of the Old Testament, which were read in the synagogues; but by degrees they extended themselves, as was natural, to the remaining portions.

## 2. *The Targum of Onkelos.*

This embraces the whole of the Pentateuch ; and of all the Chaldee translations none was held by the Jews in higher estimation than this. The purity of its language and its general fidelity to the original were among the principal causes which gave it this pre-eminence. Of the person and history of Onkelos we possess only very scanty and uncertain information. The writers of the Babylonian Talmud allude to him occasionally ; but not with much fulness, or even indeed with entire consistency in their accounts. The best supported opinion perhaps is that he flourished a short time before the birth of Christ, that he was a pupil of the celebrated Hillel, the grandfather of Gamaliel the teacher of Paul, and that residing himself at Jerusalem, he translated the Pentateuch for the use of the Palestine Jews. The tradition (which is not, however, a uniform one, but appears only in some of the Jewish writings) that he was a Roman by birth and became a proselyte to Judaism, arose probably from his being confounded with another translator of the Old Testament, of whom this was true. Eichhorn and Bertholdt dissent from this view in part ; they maintain that he was a native, not of Palestine, but of Babylon, and appeal in evidence of this to the character of his Chaldee, and the fact that neither the Jerusalem Gemara nor the church fathers, Origen and Jerome, make any mention of him. But to this those who support the other opinion reply, in the first place, that we have no contemporary monuments of the Chaldee dialect as spoken in Palestine in the age of Onkelos, and hence that it is impossible for us to judge whether he has employed a language more or less pure than that which existed among the Palestine Jews at that period. In the second place, the mere silence of the Jerusalem Gemara deserves but little weight, because it cannot be shown that the writers of it had any necessary occasion for speaking of Onkelos, and because it stands opposed to positive testimony from other sources, asserting explicitly his Palestine origin. Finally, as to the fathers referred to, it is allowed that they have left us no record of their opinion on this subject ; and considering how limited an acquaintance they had with the literature of the Old Testament, that they appear to have confined themselves in their inquiries respecting it to the Hebrew text and the Greek translations made from it, it is not surprising that they have said nothing in respect to the authorship of the Targum in question.

The view of the linguistic character of this Targum, expressed by Winer in the body of the Grammar, is that which scholars generally

entertain. Hävernicks remarks, somewhat more in detail, that the language of Onkelos, while it exhibits a Hebrew coloring, is still less Hebraistic than the biblical Chaldee; that it avoids numerous Aramaeisms, which prevailed at a later period (such as the contraction of nouns); that it contains comparatively few words of Greek origin, and none at all from the Latin; while, on the other hand, it is not free from a number of obsolete or obscure expressions which even the Talmudists were unable to explain. His style of translation is in general remarkably literal; and the term *paraphrase*, which has been so extensively applied to this class of writings, is by no means just in its application here. The occasional deviations from this method which present themselves, consist for the most part of a change in the words or construction for the sake of greater clearness, for the explanation of tropical terms, for the sake of euphemism, or for the purpose of avoiding expressions which were supposed to savor in any way of heathenism, or to be wanting in a proper reverence for the Deity. To this uniform character of the translation, only occasional exceptions occur. One of the most remarkable of these is furnished in the manner in which Onkelos has translated or rather paraphrased the forty-ninth chapter of Genesis. His freedom here is so great that it is almost impossible to identify it with the original.

### 3. *The Targum of Jonathan on the Prophets.*

The Jonathan to whom this Targum is attributed, is usually termed Jonathan ben Uziel. The Jews show the estimation in which they held him by the high antiquity which they ascribe to him, and by the source from which they say he received his version. Some of their writers make him a contemporary of the prophets Haggai, Zechariah and Malachi, and affirm that he was aided by their special co-operation in the performance of his labor. His translation embraces the prophets of the Old Testament according to the Jewish application of this term; that is, the books of Joshua, Judges, 2 Samuel, 2 Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The Jewish fiction as to the time when he lived is of course worthless; but critics are far from being agreed in respect to the period to which he really belongs. Not a few of them suppose that he is older somewhat than Onkelos, on the ground partly of intimations which seem to imply this in the Talmud. But the evidence from this source is by no means uniform, and is too slight to establish an opinion either way. The probability is, that there was no very great interval between them;

but it is impossible to say certainly to which of them the higher antiquity belongs. It has been said that the Targum of Onkelos shows an acquaintance with that of Jonathan, and must have been therefore, subsequent to it; but the resemblance between them, which is alleged to exist in certain passages, is not great, and could be explained equally well by the contrary supposition, that Onkelos wrote first, and that Jonathan borrowed from him.

The view of Eichhorn and some other critics that the writer of this Targum must have lived as late certainly as the second or third century after Christ, is now almost universally discarded. They attribute a character to the Targum in affirming this, which it does not possess. It was said by them that the writer of it discovers an evident anxiety to explain away the Messiah from those passages which Christians are accustomed to refer to him, and that he must have lived consequently after Judaism and Christianity had come into collision with each other. But Gesenius denies altogether the correctness of this representation. He pronounces it entirely at variance with the facts in the case—an assertion which no one would make who had carefully read this version for himself. He affirms, on the contrary, that the most important passages which Christians regard as Messianic are recognized as having this character here; and, in general, that the Hebrew prophecies are explained here in remarkable coincidence with the manner in which they are applied in the New Testament. The writer acknowledges, for instance, the doctrine of a suffering and atoning Messiah as taught in the prophets, and explains, in accordance with this idea, the memorable declarations relating to this subject in the fifty-third chapter of Isaiah.

In his style of translation, this author is much more free than Onkelos, so that his work may be termed a paraphrase rather than a version. He carries this characteristic so far as frequently to sacrifice the sense of the sacred writers. He gives us in many instances the traditions and dogmatic views of his time, or, possibly, his own individual fancies, instead of the meaning of the Hebrew. He has taken this license more especially in the prophetic books; in the historical, he has shown himself much more true to the original. His language resembles very much that of Onkelos. According to Eichhorn, and Bertholdt, he is said to be full of foreign words; but, this multitude of foreign words, says Gesenius, I confess myself unable to discover, and find the judgment of Carpzov fully confirmed, who ascribes to him *nitorem sermonis Chaldaei et dictionis puritatem, ad Onkelosum proxime accedentem et parum deflectentem a puro tersoque Chaldaismo biblico*.

#### 4. *The Targum of Pseudo-Jonathan on the Pentateuch.*

The Targum so designated was also attributed by some of the Jews to the Jonathan ben Uziel, who wrote the one last described. But the grounds which disprove such an authorship of it are perfectly decisive. Some of these are: first, the barbarian and heterogeneous character of the dialect, which contains a multitude of foreign words, particularly from the Persian, Greek and Latin languages; second, the evident use which the author, whoever he was, has made of the Targum of Onkelos;\* third, the numerous allusions which occur in it to subjects several centuries later than the time of the true Jonathan; as, for example, the mentioning of Constantinople (Num. 24: 19), Lombardy (ib. v. 24), of the Mishna, which originated as late at least as the middle of the second century; and finally, the circumstance that among all the Jewish writers of the middle ages no one discovers any knowledge of any Targum on the books of Moses, except that of Onkelos. Most critics would bring down its origin as late as the ninth century; some few, by assuming the interpolation of such passages as treat of more modern subjects, suppose it possible that the bulk of it may have been produced as early as the fourth or third century; but all admit that the author is unknown. His object as inferred from the production itself, seems to have been, not so much to promote a correct knowledge of the Pentateuch, as to advance his own particular opinions; or, more probably in most cases, those of his cotemporaries on various topics which he has forced upon the sacred text rather than found in it. He has paraphrased the original with even greater freedom than either of the Targumists already mentioned. With this professed translation he has intermixed numberless tales and fictions, the absurdity of which is exceeded by nothing except the similar narrations in the collections of the Talmud.

#### 5. *The Jerusalem Targum on the Pentateuch.*

The work which bears this title, is not so much an original work as a fragmentary recension of the Targum of Pseudo-Jonathan on the Pentateuch. It does not extend over the whole five books of Moses, but omits extensive portions of them, sometimes entire chapters, and still more frequently several successive verses. It consists of translations and remarks gathered from various writers, especially from the

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\* This argument, it is obvious, is valid only in case it be allowed that the age of Jonathan is earlier than that of Onkelos. As has been stated, this is a disputed point.

Targum of Pseudo-Jonathan. The greater part of these, it has been conjectured, may have been collected at first by some student for his own private use; and these, afterwards passing into other hands, may have been gradually increased to their present size. The manifest want of unity, which characterizes them, renders it impossible that they should be from a single writer. The Chaldee of this Targum is very impure. It abounds in Latin, Greek, and Persian words, and shows decidedly the reflection of a comparatively modern age. It cannot be referred, possibly, to a higher antiquity than the sixth century, and may have been composed much more recently still. The decision of this question would depend in part, obviously, on the date which we assign to the Targum of Pseudo-Jonathan, upon which it shows so close a dependence.

#### 6. *The remaining Targums.*

There are still other Chaldee translations of parts of the Old Testament; but either from the age in which they were produced, or from their inferiority in respect to language or exegetical value, they have acquired much less importance than those which have been noticed. These are a Targum on Proverbs, Job and the Psalms, one on the five *Megilloth* as they are called, viz. Ruth, Esther, Lamentations, Ecclesiastes and Canticles, and one on the Chronicles. These are usually cited, for the sake of convenience, as the Targum on the Hagiographa, though they do not coincide precisely with the division which the Jews were accustomed to designate by this term. The book of Esther, on account of its peculiar historical interest, was a favorite one with the later Jews, and exists in two other Targums besides that mentioned above. No one holds any longer to the Jewish tradition, which attributes the Targums to a single translator; for it is inconsistent with the undeniable diversity of style and character which they exhibit. The five *Megilloth*, says Zunz (p. 65), may have proceeded possibly from the same hand; both their association as a class and a certain resemblance of language renders this not improbable. On this latter ground particularly, it has been supposed that the version of Job, the Psalms and Proverbs may have been the work of the same individual. Still less foundation is there for the opinion of some of the later Jews, that these translations were made by Joseph the Blind, as he is called, who lived in the first part of the fourth century and presided over a school at Sora in Babylonia. Such an early production of them is not consistent with their contents, and is disproved by the ar-

guments and testimony of Jewish writers of the thirteenth century. They are, in all probability, the most recent of all the Chaldee versions. It is one proof of this that they betray, in their formation, undeniable evidence of the use of Pseudo-Jonathan and the Jerusalem Targum on the part of their authors.

The Targums here in question exhibit very different degrees of fidelity to the original, and possess consequently very different degrees of value for the interpreter. That on the Proverbs is distinguished above the others for its adherence to the text, the deviations from it being few and unimportant. Next to this in point of accuracy stands the version of Job and Psalms. All these three books exhibit, as compared with the others, a striking agreement with the Syriac translation; but yet not greater in the opinion of many critics, than might naturally have resulted from the similarity of the dialects in which they are written, and from their common conformity to the Hebrew text. The supposition that these portions were translated from the Syriac rather than the Hebrew, cannot be established by any sufficient evidence, drawn from this circumstance.

In addition to the Targums which have now been mentioned, the writers of the Talmud refer also to others, of which no trace can any longer be found. From the nature of the case, it cannot well be supposed that the Chaldee versions which have come down to us or which are known to us (for some may still exist that have not been brought to light), are the only ones which were ever made. On the contrary, considering how widely dispersed the Jews were, and for how long a time and how extensively they employed some form of this dialect, we can readily imagine that such translations may have been multiplied to almost any extent.

### 7. *Sources of Information.*

Among the writers that may be consulted in relation to the Targums, are—Gesenius, *Comm. über Jesaia*, Einl. p. 65 sq. Zunz, *Gottesdienstliche Vorträge der Juden*, p. 65 sq. Hävernicks, Einl. in das A. Test. zweite Abh. p. 73 sq. Winer, *De Onkeloso ejusque paraphrasi Chald.* Eichhorn, Einl. in das A. Test. erst. B. p. 430 sq. De Wette, Einl., etc., p. 89 sq.; Mr. Parker's *Translation of the same*, Vol. I. p. 210 sq. Herbst, Einl. in das A. T. erst. Th. p. 173 sq. Rosenmüller, *Handbuch für d. Literat.* III. 3 sq. Danz, *Universal-Wörterbuch*, etc., art. *Targumim*. Jahn, *Intr. to the O. Test.* p. 64 sq. Horne, *Intr.* V. II. p. 157 sq., etc.

8. *Editions of the Targums.*

The Targums have been frequently printed both separately and in connection with other works. The following very full, if not complete, list of these publications, is taken from Dr. Petermann's recent Chaldee Grammar.\* The Rabbinic Bibles, as they are called, and which contain these Targums either entirely or in part, I omit for the sake of brevity.

## 1. Targum Onkelosi in Pentateuchum.

Pentateuchus Hebr. et Chald. c. commentar. Raschii. Bononiae 1482. fol. editio princeps..

Pentateuchus Hebr. et Chald. sine punctis, cum commentar. Raschii. Venet. Bomberg 1523. fol.

*Idem* Hebr. et Chald. cum quinque Megilloth Hebr. ibid. 1527. 8.

*Idem.* Hebr. et Chald. cum 5 Megilloth. ibid. 1543. 8.

Targum Onkelosi Latine versum ab *Alphonso de Zamora* (e bibl. Polyglottis Compl. deinde ab *Aria Montano* recogn et emend.) seorsim editum. Antwerp. 1835. 8. et cum versione biblicorum Latina Vulgata. Venet. 1609. fol. et Antwerp. 1616. fol.

*Pauli Fagii* expositio dictionum Hebraic. literalis et simplex in IV. priora capita Geneseos. Isnae 1542. 4.

(In calce adjecta est Paraphrasis Chald. Onkelosi in eadem capita cum. vers. Lat.)

Targum h. e. Paraphrasis Onkeli Chald. in sacra biblia, ex Chald. in Lat. fidelissime versa, additis in singula fere capita succinctis annotationibus. Autore *Paulo Fagio*. Pentateuchus. Tomus I. (et unicus). Argentorati 1546. fol.

Pentateuchus c. Targ. Onkelosi, vers. arab. Saadiae, vers. persica Tawus et commentario Raschii. Constantinop. 1546. fol.

Pentateuchus Hebr. et Chald. cum Megilloth (Hebr.) et Haphtharoth. Venet. apud M. A. Justinianum. 1547. 8.

*Idem* Hebr. et Chald. cum commentariis Rabbin. et 5 Megilloth Hebr. et Chald. cum commentar. Raschii. Venet. per Dan. Bomberg. 1548. fol.

Pentateuchus Hebr. et Chald. cum comment. Rabbin., item 5 Megilloth Hebr. et Chald. Cracov. apud Isaac ben Aaron Prostitz. 1587. fol.

Pentateuchus Hebr. et Chald. cum comment. Rabbin. . item 5 Megilloth cum Targum et Raschi, ac denique Haphtharoth c. comm. Kimchi. Basil. 1606. fol. ap. Conr. Waldkirch.

Pentateuchus cum comment. Rabb.; item 5 Megilloth cum Targum et Raschi, et Haphtharoth. Prag apud Mosen ben Jos. ben Bezael. 1618. 2 Voll. 4.

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\* A notice of this Grammar will be found in the Christian Review, June, 1845, p. 313sq.



Pentateuchus Hebr. et Chald. et 5 Megilloth Hebr. Amstelod. Henr. Laurentii. 1631. 4.

Idem Hebr. et Chald. per Menasse ben Israel. Amsterold. 1631. 4.

Pentateuchus cum Targum et Raschi, item 5 Megilloth et Haphtharoth. Venet. per Joh. Martinelli. 1642. 4.

Pentateuchus cum 5 Megilloth Hebr. et Chald. Venet. 1671. 8.  
etc. etc.

Cf. Le Long. Biblioth. sacra ed. Masch. Tom. I. p. 95. sqq. et

Wolfii Biblioth. Hebr. T. H. p. 385 sqq.

Wilh. Fr. Hezel, Geneseos ex Onkelosi Paraphrasi Chald. quatuor priora capita, una cum Danielis cap. II. Chaldaice. Lemgov. 1788. 8.

## II. Targum Pseudo-Jonathanis et Hierosolymitanum in Pentateuchum.

Pentateuchus Hebr. cum triplici Targum et comment. Raschi et 5 Megilloth, cum ejusdem comment. et duplici Targum in Esther, cum praef. *R. Aschir Phorins*. Venet. de Gara. 1591. 8.

Pentateuchus cum Targum triplici, per quatuor columnas, itemque Raschii commentario contextui substrato. Venet. apud Jo. de Gara. 1594. 3 Voll.

Vol. tertio 5 Megilloth cum Targum et comm. Raschi item super Esther Targum Scheni (i. e. alterum) continentur.

Targum Pseudo-Jonathanis in Pentateuchum cum duplici Paraphrasi in Esther. Basil. apud Waldkirchium. 1697. fol.

Pentateuchus Hebr. cum triplici Targum, 5 Megilloth Hebr. et Chald. cum comment. Raschi, item Haphtharoth. Hanov. apud Hans Jacob Hene. 1614. 8.

Expositio vocum difficiliorum in Targum Onkelosi, Jonathanis et Hierosolymitano obviarum, cum triplici isto Targum. Hanov. 1614. 8. et Amstelod. 1646. 4. per R. Pheibel ben David.

Pentateuchus Hebr. cum triplici Targum itemque 5 Megilloth Hebr. et Chald. Amstelod. per Menasse ben Israel. 1640. 4.

(Insunt praeterea comment. Raschi et Targum secundum super Esther, item Haphtharoth.)

Pentateuchus cum triplici Targum. Prag. 1646. 8.

Targum Hierosolymitanum in Pentateuchum Latine versum cum notis marginalibus ad illustranda loca difficiliora opera *Franc. Taiteri*. Londini 1649. 4.

Pentateuchus cum Targum Pseudo-Jonathanis et Hierosolymitano, item cum commentario rabb. Amst. Jos. Athias. 1671. fol.

Pentateuchus cum triplici Targum comment. Raschi, excerptis ex Bial Turim, 5 Megilloth cum Targum scheni (secundo) super Esther et Haphtharoth. Amstelod. apud Uri Veïbs 1670. 4. et ibid. apud David ben Uri Veïbs. 1674. 4.

Pentateuchus cum triplici versione Chald. tribusque commentariis Raschii, Raschbam et Aben Esrae, cura et typis *Dan. Ern. Jablonsky*. Berol. 1705. 5 tomi. 4 min.

Pentateuchus Hebr. cum paraphr. Chald. Onkelos et Jonathan, etc. Metz 1766. 4.

III. Targum Jonathanis fil. Uzielis in prophetas priores et posteriores.

- Targum Jonathanis in Prophetas cum textu Hebr. et comment. Kimchii et Levi ben Gerson. Editio princeps. Leiria (in Lusitan.) 1494. fol.
- Chaldaee Jonathae Uzielis filii interpretatio per *Joh. Mercerum*. Paris ex offic. Car. Steph. 1557. 4.
- Prophetas posteriores cum Targum, item commentariis Raschii, Aben Esrae et Kimchii, variis item lectionibus ex multorum exemplarium diligenti collatione in margine adscriptis. Parisiis per Rob. Stephanum. 1556. 4.
- Jonathanis Targum in XII. Prophetas minores cum vers. Lat. *Joh. Merceri*. Paris 1559. 4.
- Targum Jonathanis in XII. Prophetas minores Latine versum ab *Imman. Tremellio*. Heidelberg. 1567. 8.
- Hoseas Hebr. et Chald. cum verss. Lat., commentariis Hebraicis Raschi, Aben Esrae et Dav. Kimchi, Masora item parva, ejusque et commentariorum Latina quoque a Jo. Mercero facta versione. Accedunt in fine succinctae sed necessariae annotationes *Guil. Coddacii*. Leidae 1621. 4.
- Targum Jonathanis in Hoseam cum versione Lat. *Alph. de Zamora*. Leidae 1621. 4.
- Idem sine versione Lat. Helmst. 1703. 4.
- Targum Jonathanis in Jonam. Utraj. 1657, et 1692. 8.
- Idem in Joelem et Abdiam. ibid. 1657. 8.
- Idem in Joelem et Micham. Witteb. 1565. fol.
- Idem in Abdiam. Bremae 1673. 4.
- Hoseas Hebr. cum Targum Jonathanis et comment. Raschii, Aben Esrae et Kimchii cura *Herm. von der Hårdt*. Helmst. 1702. 4.
- Ed. II. cura *J. D. Michaelis*. Gött. 1775. 4.
- Hoseas, Joel, Amos, Abdias et Jonas, Hebr. et Chald. cum comment. Rabbiorum et Masora. Paris, apud Rob. Stephanum 1556. 4.
- Targum Jonathanis in Hoseam, Joelem et Amosum, ut et Anonymi Paraphrastae in Ruth et Threnos Lat. vers. a *Quinquarboreo* cum notis ejusdem Paris 1556. 4.
- Targum Jonathanis in Joelem Lat. versum a *Gilb. Genebrardo*. Paris 1563. 4.
- Joel et Micha. Hebr. Chald. Gr. Lat. et Germ. studio *Jo. Draconitis*. Witteb. 1565. fol.
- Joel et Abdias Hebr. Chald. et Lat. c. comment. Rabbiorum, et notis philologicis (eodem ordine ut Jonas) auctore *Joh. Leusden*. Traj. ad Rh. 1657. 8.
- Amos, Obadia et Jonas Chald. per *J. Mercerum*. Paris, ex officina Car. Stephani. 1557. 4.
- Targum Jonathanis in Abdiam et Jonam Lat. vertit. *Joh. Mercerus*. Paris 1550. 4.
- Targum Jonathanis in Abdiam, Jonam et Sophoniam Lat. versum ab *Arnoldo Pontaco*. Paris 1566. 4.
- Obadiae prophetia Hebr. Chald. Syr. et Arab. speciminis loco edita

- per *Ludov. Mich. Crocium*. Brem. 1623. 4. (cum vers. Lat. et commentariis Rabb.)
- Obadias Hebr. et Chald. cum Masora utraque et tribus Rabbinis Jarchi, Aben Esra et Kimchi, studio *Matthaei Wasmuthi*. Jenae 1678. 12.
- Jonas Hebr. et Chald. cum Masora utraque, comment. Raschii, Aben Esrae, Kimchii et Abarbanelis, cura *Frederici Alberti Christiani*, Ex-Judaei, cujus Lexicon succinctum vocum Hebr. accedit. Lips. 1683. 8.
- Jonas illustratus Hebr. et Chald. et Latine, per paraphrasin Chaldaicam, Masoram magnam et parvam, et per trium Rabbiorum textum Rabbinicum punctatum, nec non per verias notas philologicas, auctore *Joh. Leusden*. Traj. ad Rh. 1656. 8. ed. II. 1692. 8.
- Jonas Vates expositus cum Targum Jonathanis, Masora utraque, Raschi, Esra, Kimchi, ben Melech et Abarbanel, cura *M. Georg. Christiani Burcklini*. Francof. a. M. 1697. 4.
- Micha, Nahum, Habacuc, Sophonia, Hagg., Zachar. Malach., Chald. Paris 1552. 4.
- Targum Jonathanis in Haggaeum Lat. vertit *Mercerus*. Paris 1551. 4.
- Malachias, Hebr. Chald. Gr. Lat. et Germ., studio *Eliac Hutteri*. Norimb. 1601. 4.

## IV. Josephi Coeci Targum in Hagiographa.

- Psalmi Davidici Chaldaice. Rom. 1510. 4.
- Augustin. Justinianus*: Psalterium Hebraeum, Graec. Arab. et Chald. cum tribus Lat. interpret. et glossiss. Genuae 1516. fol.
- Psalterium Hebr. Gr. Chald. et Lat. Colon. 1518. fol.
- Psalterium Hebr. Chald. Gr. Lat. et Germ. studio *Jo. Draconitis*. Witteb. 1565. fol.
- Duodecas Aureorum Psalmorum Davidicorum, eorum, qui sunt praecipui prophetici de Jesu Christo, nempe II, VIII, XVI, XXII, XL, XLV, LXVIII, LXIX, LXXII, XCVII, CX et CXVIII. Hebr. Chald. cum Lat. versione, et Graec. Brem. 1614. 8.
- Psalterium Hebr. Chald. Syr. Arab. Gr. et Lat. cum interpretatione *Jac. Gerschovii*. Rostoch. 1643. fol.
- Psalmus CXIX. Hebr. Chald. Syr. et Arab. cum commentariis Rabb., e regione posita versione textuum istorum Latina et notarum Masorethicarum. Argentorati. 1700. 4.
- Targum in Proverbia, editum opera *Jo. Merceri*. Paris 1561. 4.
- Proverbia Salomonis Hebr. Chald. Gr. Lat. et Germ., studio *Jo. Draconitis*. Witteb. 1565. fol.
- Targum in Jobum Latine versum opera *Victorii Scialac*. Rom. 1618. 8.
- Liber Ijobi Chaldaice et Latine cum notis, item Graece συζητῶς cum variantibus Lectionibus, ed. *Jo. Terentius*. Franekerae 1663. 4.
- Canticum Canticorum Hebr. et Chald. addita versione Hispanica cum commentario *R. Abraham Laniado*. Venet. 1619. 4.
- Canticum Canticorum Chald. cum versione Italica. Venet. 1672. 8. per *Christoph. Ambrosini*.
- Canticum Canticorum et Ecclesiastes Chaldaice et Latine per *Oswaldum Schreckenfuchsium*. Basil. 1553. 8.

- Targum Koheleth h. e. Chaldaica Paraphrasis Ecclesiastis Latina facta auctore *Pet. Costo*, cui Salomonis Ecclesiasten ex translatione Vulgata adversum posuimus. Lugduni 1554. 4. apud Matthiam Bonhomme.
- Targum in Ecclesiasten, emendatum per *Jo. Mercerum*. Paris 1562. 4.
- Targum in Ruth cum versione Lat. et scholiis *Jo. Merceri*. Paris 1564. 4.
- Collegium Rabbinico-Biblicum studio *I. Benedicti Carpzovii* et filii ejus. Lips. 1703. 4.  
(Continet librum Ruth Hebr. et Chald. cum vers. Lat., Masora utraque et commentariis Rabb.)  
ed. II. cura *Adriani Relandi*. Troj. ad Rh. 1710. 8.
- Targum II. in Esther cum Ketubiin. Venet. 1518. fol. apud Dan. Bombergium.
- Targum duplex in Esther cum Targum Jonathanis in Pentateuchum. Basil. 1607. fol. apud Conr. Waldkirch.
- Versio Germanica rhythmica Targum II. in Esther. Amstelod. 1649. 4.
- Targum Prius et Posterius in Estheram, nunc primum urbe donatum et in linguam Latinam translatum, studio et opera *Franc. Taileri*, Angli. Londoni 1655. 4.
- Paraphrasis Chaldaica, libri Chronicorum — cura *Matthaei Beckii*. T. I. Augustae Vindelic. 1680. T. II. 1683. 4.
- Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum — ed. *Dav. Wilkins*. Amstelod. 1715. 4.

## NO. II. TALMUD, MISHNA, GEMARA.

Gr. p. 10.

The writings of the Jews, which are known under these designations, contain their most important traditions, and an acquaintance with them, forms, even at the present day, an essential part of a learned education among the Jews. Zunz, in his *Gottesdienstliche Vorträge der Juden*, etc. (Berlin, 1832), has treated largely of these collections, and has there given one of the most exact, authentic accounts of them to be found in any work. Comp. especially pp. 45—61. The student is referred also to an excellent article on the same subject in the *Bibl. Repository*, Oct. 1839, by the late Dr. Nordheimer, himself a Jew by birth and thoroughly skilled in Rabbinic studies. See also the additions of Dr. Robinson in Calmet's *Dict.*, pp. 609 and 876.

A few paragraphs will present all which it is necessary to exhibit in this connection. The term *Mishna* signifies *second law* (מִשְׁנָה, from שָׁנָה *to repeat*), and is so called in distinction from the first or written law, in the Pentateuch. It contains, according to the popular Jewish belief, the oral instructions and explanations which Moses is said to have received from God at the time of the giving of the law on Sinai, and

which he directed to be taught to the people by their religious teachers, as of equal authority with the written word itself. These traditions were at length collected into a single body, about the middle of the second century, and compose the Mishna. This work was performed chiefly by Rabbi Judah the Holy, as he is called. Maimonides, as cited by Dr. Nordheimer, represents the contents of this collection as somewhat more miscellaneous and less unique in their origin. He says that from the death of Moses until this compilation was formed, "no book had been composed for public instruction containing the oral law; but in every generation the chief of the tribunal or the prophet who lived at the time, made memoranda of what he had heard from his predecessors and instructors, and communicated it orally to the people. In like manner each individual committed to writing for his own use, and according to the degree of his ability, the oral laws and the information he had received respecting the interpretation of the Bible, with the various decisions that had been pronounced in every age, and sanctioned by the authority of the grand tribunal."

The *Gemara* (גמרא *completion*, from גמר *to complete*) is a commentary on the Mishna. It has its name from its professed supplementary character as completing or finishing the Mishna of Rabbi Judah. This Gemara consists of two portions, one of which is known as the Jerusalem Gemara, the other as the Babylonian. The former was written at Tiberias, which was the seat of a flourishing Jewish school, by Rabbi Jochanan; and cannot be referred to a later period, says Zunz, than the first half of the fourth century. It was called the Jerusalem Gemara either from the dialect in which it was written, or because it represented the views of the Palestine Jews, whose capital was Jerusalem. The Babylonian Gemara was composed at Babylon, and contains evidence of having been written with a knowledge of the Jerusalem Gemara. It is the work of Rabbi Ashi, and his cotemporary and friend Rabbi Abhina, who lived near the beginning of the fifth century; though some additions appear to have been made to it at the close of this century by another hand, Rabbi Jose. Both of these works had the common object of presenting an explanation of the Mishna, and at the same time of adding to it the important decisions on questions of the law, which had been received into the established religious code since the time of Rabbi Judah. "They contain also," says Nordheimer, "historical and biographical notices, legends, disquisitions on astronomy and sympathetic medicine, aphorisms, apologues, parables, short and pithy sermons, and rules of ethics and of practical wisdom in general." Considering the range of human in-

quiries at that period, it is not easy to see what else they could have contained. Of the character of many of these traditions in their bearing on the Scriptures, sufficiently clear intimations are furnished in the New Testament. An analysis of the contents of the Babylonian Talmud may be found in the Repository as already referred to.

*Talmud* (תלמוד *doctrine*, from the Chaldee לָמַד *to teach*) is a general term applied both to the Mishna and the two Gemaras. The Mishna constitutes what may be called the text of this body of Jewish traditions—the Gemaras, a running commentary on this text; while, under the appellation of Talmud, we include at once both the text and the commentary. Some parts of the Talmud, as originally constituted, have been lost; but the portions that remain compose, as usually printed, twelve large folio volumes.

### NO. III. IS THE ARAMAEAN STILL SPOKEN IN THE EAST?

Gr. p. 19.

The statement of Dr. Winer in regard to the utter extinction of the Aramaean as a living language, requires correction. Had the reports of the most recent travellers in the East fallen under his notice, he would certainly have modified the unqualified representation which he has made on this subject. It is undoubtedly true that neither the Chaldee nor the Syriac exists any longer, in the precise form in which the ancient monuments of these dialects present them to us; but that a product of the Aramaean, or rather the Aramaean itself in its essential features is still spoken in Asia, is now established beyond all dispute. It will be sufficient to adduce in confirmation of this the testimony of Rev. J. Perkins, D. D., a missionary from this country at the present time among the Nestorians of Oróomiah. In his work *Residence in Persia among the Nestorians*, p. 11 sq., he says:

“Their ancient language is the *Syriac*. This language is still the *literary* language of the Nestorians. Their books are nearly all written in it. They conduct their epistolary correspondence in it; and though a *dead* language, the best educated of their clergy become able to converse in it with fluency. Their *written* character differs considerably from that of the western, or Jacobite, Syrians, which is the character best known to European scholars.

“There are twenty-two consonants in the present language of the Nestorians, the same as in the ancient Syriac, with a modification of *Gimel* (g), by a scratch of the pen underneath to express j, ch or gh; and of *Pe* (p) by a half Vav placed under it, to express ph. B, G, D, K, P, and Th, are also subject to aspiration, which is indicated by a point

below them and the reverse by a point above, the same as in the ancient language. There are seven vowels, corresponding to long *a*, short *a*, long *e*, short *e*, long and short *i*, long *o* and double *o*, or *u*. The vowels used by the Nestorians are *points*, and not the Greek vowels inverted, as used by the Western Syrians; and where the latter use *omicron* (short *ō*), as in *Alóho*, God, the Nestorians use the open sound of *a*, as *Aláha*, God.

“The *vernacular* language of the Nestorians, is a modern dialect of the ancient Syriac, much barbarized by inversions, contractions, and abbreviations, and by the introduction of a great number of Persian, Koordish and Turkish words, each class prevailing respectively in a particular district, in proportion as it is situated near to the people using either of those languages. Though thus corrupted, however, as now spoken by the Nestorians, the body of the language comes directly from the venerable ancient Syriac, as clearly as the modern Greek comes from the ancient. It is a softer language than the ancient Syriac, its guttural words being fewer, and its nouns even more extensively ending in open vowel sounds. The accent is almost invariably upon the penult syllable. The noun is declined by means of a preposition, having properly no *construct* state, though the first of two nouns has an affix pronoun, indicating possession,—thus, *Bróonee*, (*his son*, instead of *Bróona, son*,) *d'Oráham*, son of Abraham. The objective case, after an active verb, is indicated by the particle, *l*, prefixed; the dative is expressed by the same particle, meaning *to*, or *for*; and the ablative is governed by prepositions. The passive voice is formed by a distinct auxiliary verb, and not by a syllable prefixed, as in the ancient language. The Nestorians of the Koordish mountains speak dialects more nearly resembling the ancient Syriac, both in words and in sound, than the inhabitants of Oróomiah, alike from their limited intercourse with foreign nations and their more rude and hardy character.”

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#### NO. IV. THE ZABIAN DIALECT.

Gr. p. 30.

This is the dialect of an early religious sect (Christian, it has been sometimes called,) variously known as the Zabians, Nazoraean, Mendeans, or Christians of St. John. Neander (*Allg. Gesch. etc.* II. p. 646), derives the first of these names from זבאי i. e. *βαπτισται*; but some others regard it as a geographical term, and suppose it to refer to the country where the Zabians dwelt. A remnant of this sect, as it is generally believed to be, was discovered about the middle of the 17th century, by certain Carmelite missionaries, in the region of Basrah and Susa. These missionaries applied to them the name of Johannites or St. John Christians; although they called themselves Nazoraean or Mendeans. The account which they give of their origin is that they came

from the Jordan, and were compelled to escape thence in consequence of the persecutions of the Mohammedans. "There is reason to believe," says Neander, "that they are the descendants of certain disciples of John the Baptist, who after the martyrdom of the latter still adhered to his cause, instead of attaching themselves to Christ; and who thus took, contrary to the spirit and instructions of their master, a hostile direction against Christianity." The Zabian dialect is the dialect of this people, and contains their sacred books. It belongs to the Aramaean family of languages, and occupies in its characteristics a sort of middle position between the Syriac and Chaldee. Its forms approach sometimes the one, sometimes the other; while occasionally the idiom is found to be altogether peculiar. In writing the language, its vowels, unlike the oriental dialects generally, are inserted in the same line with the other letters; though in printed works this peculiarity is not regarded, the vowel-signs being represented as in Syriac. The remains of this dialect are contained principally in the five books, entitled *Diwan*, Book of Adam, Book of John, *Kholasteh* and Book of the Zodiac. Of these the second only has been published in full: *Codex Nasaraeas, liber Adami appellatus, Syriace transcriptus Latineque redditus a Matth. Norberg*, 3 tom. Lond. Gothor. 1815—16. 4to. Copious extracts from the third, accompanied by a learned commentary, have been printed in Stäudlin's *Beiträge zur Philos. u. Gesch. der Rel. u. Sittenlehre*, Th. 5, and in his own *Museum für bibl. u. morgend. Lit.* Bd. I. St. 1. These remains are not without value to the Hebrew student, inasmuch as various words in the Hebrew language receive illustration from this source, the signification of which is otherwise obscure. As examples of this, Gesenius mentions בָּדָא, גָּמַד and גָּמִד, נִבְרַשׁ, נִחַשׁ, etc. See these articles in his lexicon.

For fuller notices on this topic, comp., among others, Mosheim, v. I. p. 34 sq. n. 7. Gieseler, v. I. p. 40. n. 4. Neander, ut supra. Gesenius, in *Bibl. Repos.* v. III. p. 23. and in Ersh and Gruber's *Encyclop. art. Zabier*. Of the writers who have specially investigated this dialect or illustrated in any way the history of the sect, a complete list will be found in Danz's *Univ. Wörterbuch der theol. kirch. u. rel. Literat.* p. 1024. The principal of these, in addition to those already mentioned, are Walch, Barkey, Tychsen, Bruns, Lorsbach, Brammer, and Grégoire.





